THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Musings for Advent.

"The night is far spent; the day is at hand."

How oft the tired watcher pale
Directs his aching eyes,
To mark the earliest tints of day
Break round the orient, and play
Amid the purple skies.

And how his bosom thrills with joy
As the first beams of light,
Which faint and dim the heart still cheer
With hopes of something brighter near,
Burst on his straining sight.

Thus year by year, our Mother Church,
With thee we wake from sleep,
To hie us out all weak and worn,
And watching for the laying down,
Our weary vigils keep.

But when above the mountain tops
The misty morning gray,
Mid flitting vapors, dimly gleams,
And o'er the shadowy landscape beams,
Our sorrows flee away.

And as the Day-spring from on high
Breaks in the glowing east,
Our breasts with hope's enliv'ning swell,
While welcome harbingers foretel
The coming natal feast.

And thus e'en now, the livelong night,
With earnest gaze we stand,
To catch the first faint streak which glows
Amid the shades of night, and shows
The dawning is at hand.

It breaks! it breaks! that wish'd for dawn,
Our tired sight to bless,
And streaming from the gorgeous skies,
I see in all his glory rise,
The Sun of Righteousness.

He comes! mid winter evening heavens,
The angels' anthem rings,
While from its spangled throne afar,
Bright o'er the world, the stranger star
Unwonted radiance flings.

He comes! then like the magic sage,
Collect a treasured hoard,
Of faith and love, of prayer and praise,
And out upon the star-lit ways,
Go forth to meet your Lord.

He comes! go forth with choicest gifts,
And, by the meteor led,
Behold the new born king array'd
In swathing bands, and humbly laid,
Within a manger bed.

And thus, as every rolling year,
We joyfully prepare,
In "leafy hours" to celebrate
Christ's advent first in lowly state,
With festal praise, and prayer.

Still may we ever muse upon
That glorious morning, when,
Borne on the gorgeous clouds of light,
With awful majesty and might,
He shall appear again.

Then may the Church as now, be found,
Watching in faith and love;
Prepared with hymns of joy to hail
The first faint streak of twilight pale
Which glimmers from above.

And when along the cloudy pass,
The Judge himself descends;
Wash'd in his precious blood from sin',
To heaven may we be welcom'd in,
And hail'd the Saviour's friends.

B. D. W.

Cambridge, Nov. 3d.

THE CHURCHMAN.

Thanksgiving.—Thursday, Dec. 11, has been appointed by the civil authority of the State, as a day of general thanksgiving. The following is the special form set forth by the Bishop for the occasion.

A FORM OF PRAYER AND THANKSGIVING;

To be used in the Diocese of New-York, on days of Thanksgiving appointed by the Civil Authority.

In conformity with the 38th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1808, empowering the Bishop of each diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and to transmit them to each Clergyman within his diocese or district, whose duty it shall be to use such forms in his Church, on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Protestant Episcopal Church in the State of New-York, on any day recommended by the civil authority as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

Benjamin T. Onderdonk,
Bishop of the Protestant Episcopal Church in the State of New-York.

New-York, Dec. 2, 1830.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in authority over us; that they may have grace, wisdom, and understanding, truly and impartially to administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; and shed, we beseech thee, the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls, and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer, the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer of Thanksgiving" aforesaid, the *ninth Selection of Psalms* shall be used, and the *first Lesson* shall be Deut. x. 12., and the *second Lesson*, Romans xii., and the *Collect* for the day, as in the Morning.

General Theological Seminary.—We would gladly, if we could, say a word in furtherance of the object so ably set forth and enforced in the following circular. Our readers, however, are well aware of its great importance, and will be ready, we doubt not, to second, with becoming spirit and liberality, the effort for its accomplishment.

The circular appears with the name of Bishop Doane as Chairman, although, we regret to state, it has been found impracticable, from the sickness and absence of the Bishop, to submit it to his inspection. It is deemed proper to apprize the public of this fact, though the Committee entertain no doubt that the circular, had Bishop Doane been present, would have received his entire approbation.

CIRCULAR.

New-York, 24th Nov. 1834.

Sir,—At the late meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, a committee was appointed to open a correspondence with the friends of the Church, both at home and abroad, with a view to the increase of the library of the institution by donations of books or otherwise. As such Committee we now take the liberty of addressing you, respectfully soliciting your attention to the following facts and considerations, as bearing not only upon the interests of the Seminary, but on those of the Church at large.

1. *The present collection of books is inadequate to the wants of the students.*

While the Seminary has been rapidly increasing in numbers, its library has remained comparatively stationary; few donations having been made to it, and from inadequacy of income, no funds appropriated to its increase. The deficiency hence resulting is especially felt in regard of the Text books prescribed by the House of Bishops, and works of more common reference, but generally in every department of theological inquiry; all of which need enlargement in proportion to the increased numbers of those who seek information from them.

Regarded in this light the increase of the library becomes a bounden duty upon the Church at large, by whose authority, and for whose interests the Seminary itself has been instituted. If, indeed, an equivalent were demanded for education in it, the Trustees might be justly required to set apart some portion of the fee thus paid, for the supply of the requisite books; but inasmuch as the instruction it gives is altogether gratuitous, and of the funds at present held in trust no part can of right be thus appropriated, there is obviously no other course for the Trustees to pursue than that now adopted, viz. an appeal to Churchmen, so to enlarge and apportion their bounty as to secure not only the benefit of funds already given, but the very end for which the trust itself was created, which unquestionably was the competent education of those whom it should receive as students.

2. *The present collection is inadequate to the right performance of the duties of the Professors.*

Without a competent library it is obvious there can be no sufficient security for the instructers being thoroughly acquainted with what they are called upon to teach; and here as elsewhere their attainments will eventually be found to hold pace with the facilities afforded them for acquiring information. Hence the acknowledged superiority of the Biblical critics of the Old World: they dwell in an atmosphere, as it were, of learning, surrounded with all the means of knowledge, and furnished with all facilities for its acquisition. But it is not with these accumulated treasures of centuries that we are called upon to contrast our recent collection. Compared with those of our own age and country, we would ask, whether the library of the Seminary be worthy of the Church it represents, or in accordance with its acknowledged principle,—'The necessity of a learned ministry.'

The total number of volumes in the library of our Seminary is 3800—of which at least one-half are works of very inferior utility. Now this falls short both in amount and value of the libraries of even the second-rate theological schools of our country, while with those of the larger it cannot at all compare. Thus the library of the South-Western Presbyterian Seminary at Maryville, Tennessee, contains 6000 volumes; that of the Presbyterian Seminary at Princeton, 6500; that of the Lutheran Seminary at Gettysburg, Pa., 7000; and that of the Congregational Seminary at Andover, more than 11,000 volumes.

In this light also we would say that the increase of the library constitutes a strong claim upon all members of our communion. From the Seminary to which it belongs, the Church does and must look for its most thoroughly educated clergy: but without an ample library such hopes are vain. Without books its Professors cannot be learned; without books its students cannot be scholars, and without books for reference as well as study, even the best oral instruction will be found to be in the end both superficial and evanescent. In theology as in all other science—unless opinions be compared and the grounds of them investigated, the instructions of the teacher take no root in the mind, and as they rest but in the memory so are they gradually but necessarily weakened and effaced by succeeding impressions.

3. *The present collection is inadequate to the growing demands of our Church.*

In this age of diffused intelligence, it is certainly due to the Protestant Episcopal Church in the United States, to its dignity and its safety, that it should possess somewhere within its borders, such an enlarged collection of standard theological works, as will enable those who stand forth as the expounders of its doctrines or the defenders of its discipline, to make themselves fully masters of whatever question may arise into controversy. At present, such collection nowhere exists, the mortifying result of which is, that no single question of Christian doctrine, of Ecclesiastical History, or of Church Polity, can be in our Church and country thoroughly canvassed, or critically decided; even the very records of our Church we must take from foreign reporters, so that, to our shame be it spoken, we cannot give the narrative of our own origin for want of the needful documents.

Now the question is, does it comport with either the dignity or the safety of an apostolic Church, to leave it thus dependent and defenceless? Can its doctrinal purity be long maintained without being guarded? Can its primitive ordinances be insured without being defended? And yet how can either be efficiently done without possessing both men and arms for the contest? If the Church then would be safe, she must have always among her sons those who are *fitted*, as well as *willing* to go forth as her champions; but without competent learning they cannot even enter upon such inquiries, and without the aid of an extensive collection of books, that competent learning, instead of fitting them for the task, serves but to show them the extent of their own deficiencies.

And if such collections of needful books be made, where shall its strength be concentrated but in the library for which we plead? Where else can it be so extensively useful? Where so appropriately placed? And where indeed of right ought it to be placed but in the General Theological Seminary of our Church, a seminary founded by her highest ecclesiastical authorities, recognised by them in all their acts, reporting to them all its proceedings, and governed, under the Bishops as visiters, by a Board of Trustees representing the wealth and interests of the Church at large throughout the Union?

Whether such a library can be gathered is a question in our age, and Church, and country, not to be doubted of. We commend, therefore, the argument that proves its necessity, to the serious consideration of the members and friends of our Church at large, being fully convinced, that if found conclusive, it will not long remain unanswered. In this confidence we respectfully subscribe ourselves,

George W. Doane,
John McVickar,
Henry Anthon.

P. S. Books may be forwarded through the medium of booksellers, from any part of the Union, addressed, 'For the Library of the General Theological Seminary,' 'Care of the Protestant Episcopal Press, New-York.' All such will be duly acknowledged in the Churchman, in order that the donors may know that their donations are received.

From the (London) Christian Observer.

CHURCH OF IRELAND.

The Irish Protestant Church Establishment is in the most imminent danger, and if some well-timed and powerful effort be not exerted, it must speedily sink into ruin. The Tithe Bill in its original shape, though it entailed heavy sacrifices upon the clergy, was yet reluctantly agreed to by the great majority of the friends of the Church, as the less of the two evils. It was hoped that the Establishment, though deprived of a portion of its revenues, might still be preserved, and become an instrument of increasing benefit, civil and spiritual, to the people; and a large sacrifice was not grudged, for the sake of securing peace and a hope of future repose from agitation and spoliation. But when his majesty's government confided their judgment and their conscience to the keeping of Mr. O'Connell;—when after a little coquetting upon his spoliatory proposition of quashing at once forty per cent. of Church property, and a little well-feigned outcry for the sake of appearance—like the knight-errant's squire under a pretended castigation, whereas he felt no wound and shed no tear—they allowed themselves (for if not, why did they not throw up their places?) to be beaten by a majority of eighty-one to thirty-three in favor of this nefarious larceny; when the provisions for the redemption of Church property, by which in five years the clergy would have their tithes, though reduced, commuted into solid land or money, were thrown overboard, and even the remaining three-fifths were left in hazard, awaiting the next agitation, or the first reckless vote of Parliament for the destruction of the whole, or as much as unprincipled rapacity might see fit, or its diversion to secular uses or to the support of property;—when even the existing tithe compositions were to be broken up, and the clergy were to snatch what they could out of the flames of agitation: when all this, and much more, had come to pass, and the object of the whole proceeding could not be mistaken, it was time to resist; and the House of Lords, therefore, much to its honor, threw out Mr. O'Connell's cabinet bill with deserved indignation. That in so doing they have encountered other risks, of a most serious nature, is quite evident; for whom or in what manner the Irish clergy are to receive any portion of their income, or to find bread for their children, no man pretends to have discovered. There seems nothing but starvation before them, unless the Turpins of the exploit, like generous gentlemen-highwaymen, should throw them back the odd sixpence to procure a night's lodging. In God, and in the justice and sympathies of their Protestant brethren, must be their hope; for there seems not the smallest chance of a fraction of tithe being collected for their benefit: and we see no reason to expect that the cabinet which has deliberately wrought their ruin will strive to extricate them from it. It is most unjust to say that the rejection of the spoliatory bill by the House of Lords is the cause of the calamity. The bill was too profligate to allow of its passing that assembly; but its guilt is upon the heads of Mr. O'Connell and his colleagues in his majesty's cabinet, and of those in the House of Commons who supported it or did not oppose it. Well may the wily Agitator exultingly tell his countrymen that he has become a ministerialist; not, however, by his going over to his majesty's government, but by their coming over to him.

To stem this combined torrent, some of the public men of Ireland connected with the Protestant interest have united themselves in a Conservative bond, with a view, among other objects, to raise funds to protect and enforce the claims of the clergy. We rather wish than hope that their success will equal their expectations. We are not great admirers of politico-religious agitation, even on the right side; but the present emergency is peculiar, and we shall rejoice if the Protestants of Ireland shall agree to forget their mutual jealousies, and to unite as a band of brothers around the altar of their God; not, however, with boisterous speeches and worldly weapons, but with such religious fervor and self-devotion to the cause of truth and justice, combined with such wisdom, perseverance, and charity, as shall reflect lustre upon the cause which they espouse. If, instead of political meetings for feasting, toasting, and haranguing, they would have regular solemn meetings for united earnest prayer, that it would please God to look down upon his Church in this crisis of her annals, adding to their prayers every wise and zealous effort, it would have a far better effect upon their own minds, and a more powerful influence upon the public, both in England and in their own country, than a course of tumultuous agitating, which is well becoming the cause of their persecutors, *but not theirs.* We do not believe even yet, that England will suffer Protestantism to be crushed in Ireland, either by the insidious arts or the sanguinary assaults of its opposers. Above all, let the Protestants of Ireland say, "The Lord of hosts is with us; the God of Jacob is our refuge; and we will not fear what man can do unto us."

BISHOP HALL.

In a letter which this excellent prelate wrote to his friend Lord Denny, he gives an account of the way in which Christians should spend their days; and from many circumstances it is evident that he delineated the manner in which he himself spent them, so far as it was in his power.

"I desire to awake, not when I will, but when I must; pleasure is not a fit rule for rest, but health. Now when sleep is rather driven away than leaves me, I would ever wake with God. My first thoughts are for Him, who hath made the night for rest, and the day for labor; and as he gives, so he blesses both. If my heart be early seasoned with his presence, it will savor of him all the day after.

"While my body is dressing, my mind addresses itself to her ensuing task; bethinking what is to be done, and in what order; and marshalling, as it may, my hours with my work. That done, I walk up to my masters and companions, my books; and sitting down among them, I dare not reach forth my hand to any of them till I have first looked up to heaven, and craved favor of Him to whom all my studies are duly referred; without whom, I can neither profit nor labor. After this, out of no over-great variety, I call forth those which may best suit my occasions—always God's book; that day is lost whereof some hours are not improved in those divine monuments. Ere I can have sat unto weariness, my family, having now overcome all household distractions, invites me to our common devotions; not without some short preparation. These heartily performed, send me up with a more strong and cheerful appetite to my former work, which I find made easy to me by intermission and variety. Now I deceive the hours with change of pleasures, that is, of labors. One hour is spent in textual divinity; another in controversy; histories relieve them both. Now when the mind is weary of other labors, it begins to undertake her own; sometimes it meditates and winds up for future use; sometimes it lays forth unto present discourse; sometimes for itself, oftener for others.

Thus could I, all day, as ringers use, make myself music with changes; and complain oftener of the day for shortness, than of the business for toil, were it not that this faint monitor interrupts me still in the midst of my busy pleasures, and enforces me both to respite and repast. Company, discourse, recreations, are now seasonable and welcome. These prepare me for a diet, not gluttonous but medicinal. The palate may not be pleased, but the stomach, and that not for its own sake. Neither would I think any of these comforts worth respect in themselves; but in their use, in their end, so far as they may strengthen me for better things. If I see any dish to tempt the palate, I see a serpent in that apple, and would please myself in a wilful denial. I rise capable of more, not desirous; not now immediately from my trencher to my book, but after some intermission. After my latter meal, my thoughts are slight; only my memory may be charged with her task of recalling what was committed to her custody in the day, and my heart is busy in examining all my senses of that day's behavior.

And now the evening is come, no tradesman does more carefully take in his wares, clear his shopboard, and shut his windows, than I would shut up my thoughts, and clear my mind. That student shall live miserably, who, like a camel, lies down under his burden. All this done, calling together my family, we end the day with God.—He then says that his practice is not to be an example for all, the lives of different ranks and callings must be different; yet all must conspire in honest labor.—Sweat is the destiny of all trades; whether of the body or of the mind. God never allowed any man to do nothing. How miserable is the condition of those men, who spend the time as if it were given to them, and not lent! as if hours were waste creatures, and such as should never be accounted for! as if God would take this for a good bill of reckoning: "Item, spent upon my pleasures, forty years!" These men shall find that no blood can privilege idleness, and that nothing is more precious to God than that which they desire to cast away, Time.

Such are my common days. But God's day calls for other respect. The same sun arises on this day, and enlightens it; yet because the Sun of righteousness arose upon it, and gave a new life unto the world in it, and drew the strength of God's moral precept unto it, therefore justly do we sing with the psalmist, "This is the day which the Lord hath made!" Now I forget the world, and in a sort myself; and deal with my wonted thoughts, as great men use, who at some times of their privacy forbid the access of all suitors. Prayer, meditation, reading, hearing, preaching, singing, good conference, are the business of this day, which I dare not bestow on any work or pleasure but heavenly. I hate superstition on the one side, and looseness on the other; but I find it hard to offend in too much devotion; easy, in profaneness. The whole week is sanctified by this day; and according to my care of this is my blessing on the next."

Such was the course of life which enabled Bishop Hall to produce his numerous and valuable writings. He sought the Divine blessing in all his works, and it was imparted unto him.

S. S. Journal.

From the Protestant Episcopalian.

THE UNSANCTIFIED PREACHER.

To preach a sermon I think is not the hardest part of our work: and yet what skill is necessary to make plain the truth; to convince the hearers; to let irresistible light into their consciences, and keep it there; to drive the truth into their minds, and answer every objection that opposes it; and at the same time, to do all this with regard to the language and manner, so as best becomes our work; as is most suitable to the capacities of our hearers; and so as to honor that great God whose message we deliver, by our delivery of it!

It is a lamentable case, that in a message from the God of heaven, of everlasting consequence to the soul's of men, we should behave ourselves so as that the whole business should miscarry in our hands. That God should be dishonored; his work disgraced; and sinners rather hardened than converted, through our weakness or neglect. [Yet how frequently is this the case!] How often have carnal hearers gone jeering home, at the palpable and dishonorable failings of the preacher! How many sleep under us; because our hearts and tongues are sleepy, and we bring not with us skill and zeal enough to awaken them! Brethren, do you not shrink and tremble under a sense of the greatness of your work? Will a common measure of ability and prudence serve for such a task as yours? Necessity may indeed cause the Church to tolerate the weak; but wo to us if we tolerate and indulge our own weakness.

Do not reason and conscience tell you, that if you dare venture on so high a work as this, you should spare no pains to be fit for the performance of it? It is not now and then an idle taste of studies, that will serve to make an able divine. I know that laziness has learned to argue, from the insufficiency of all our studies, that the Spirit must wholly and alone qualify us for, and assist us in, our work. But can we reasonably think that God having commanded us to use the means, would warrant us to neglect them? Will he cause us to thrive in a course of idleness? Or bring us to knowledge by dreams? Or take us up to heaven and show us his counsels, while we are unconcerned about the matter? Strange! that men should dare, by their sinful laziness, thus to "quench the Spirit." God has required of us, that we "be not slothful in business, but fervent in spirit, serving the Lord." (Rom. xii. 11.) Therefore, brethren, lose no time; study, pray, discourse, and practise; that by these means your abilities may be increased.

Beside the composition of sermons, how many other things should a minister understand! What a great defect would it be to be ignorant of them; and how much shall we miss such knowledge in our work! In order to gain a competent measure of knowledge, a variety of books must be read [and well digested.] Experience will teach you, that men are not to be made learned or wise, without hard study and unwearied diligence. Shall we then be indolent? Will neither the natural desire of knowing, nor the spiritual desire of knowing God and things divine, nor the consciousness of our ignorance and weakness, nor a sense of the importance of our ministerial work, keep us close to our studies, and make us diligent in seeking after the truth? (Let these considerations have their due influence upon us.)—*Baxter.*

UNITARIANISM.

Let us conceive Unitarianism arrived at its modern goal! For one melancholy moment, let us take it for granted that the Humanitarian hypothesis is right. Christ then is a mere man, and only called the Son of God, because more virtuous and more favored than his fellow-creatures. Oh, how dense a cloud of something gloomier and more painful than uncertainty must pass over the spirit! For what then becomes of his own words, which provoked his enemies and misled his disciples? What becomes of the faithfulness of his ministrations?—what of his meekness—what of his unworldliness—what of the unambitious purity and unostentatious holiness of his mind? How unfortunate is it, to say the least, that where explicitness is most demanded, his expressions are most obscure; where misapprehension is infinitely dangerous, it is almost inevitable. The types, then, have no antitype; the figures no counterpart; the long pomp of announcements, the glorious train of prophecies, the visions of the seer, and the proclamations of the herald, lead but to a child of clay and weakness, like ourselves: the mighty drama of the divine government ends with a mean and insignificant catastrophe; there is no longer any correspondence between the preceding and subsequent parts of one and the same dispensation, and the whole is as a mutilated and unfinished work, full of startling inconsistencies and monstrous disproportions. This is much in itself; but this, all this, sinks into nothing by comparison. The climax of evil is, that unless the New Testament be a tissue of perversions and interpolations, Jesus Christ represents himself to have been, in nature, and origin, and office, what he was not, and could not be. Less true to God than Moses or Elijah, equivocal at least in action and utterance, he exceeds his commission and betrays his trust; he gives occasion to error, and lays a snare for the religion of mankind. How vain is it to say that his words, which sound ambiguous in our ears, were only metaphors and figures intelligible and familiar to his immediate hearers, when his immediate hearers, nevertheless, mistook them for literal affirmations! Instead of submitting to be worshipped, should he not, like Paul and Barnabas, have forbidden the worshippers, by crying out and saying, "Sirs, why do ye these things? we also are men of like passions with you." We can discern sufficient reason why he should sometimes have kept back the assertion of his divinity, although he was divine: we can conceive no legitimate reason why he should have pretended to be divine, if he was merely human. Nay, of all inconceivable things, if there can be degrees in such a matter, it would appear the most inconceivable, that the completion of predictions, and the development of a religious system, should be wholly centred in one, who, *being a mere man,* "thought it not robbery to be equal with God;" that the Almighty, in his infinite prescience, should have conferred the power of working miracles, of raising the dead, and controlling the elements, upon one who should usurp a portion of his sovereignty, and strip him of his glory as the LORD of the Universe; or intrusted the revelation of his will, and the manifestation of his splendors, to one who should involve the globe in a bewildering darkness, and plunge it again into an almost universal idolatry.

Yet is not this the result, upon the supposition which we are assuming? And is not the moral character of JESUS CHRIST impeached in the sight of earth and heaven? He stands convicted of an ambition, illimitably more gigantic than all the blended aspirations of conquerors and legislators,—of a pride, before which all other pride shrinks into the tamest humility,—of a fanaticism, which divests all his precepts of every atom of authority, or of an imposture which confounds all virtue and all religion in one common ruin.—*British Critic.*

COMMUNICATIONS.

For the Churchman.

A CHURCH IN THE FAR WEST.

THOSE who apply for assistance toward the erection of church edifices in destitute parishes at the West, are not unfrequently told, that their claims on Eastern beneficence, however strong in a *positive* view, appear so faint when compared with those of many other objects—for instance, of such as are contemplated by the Missionary, the Theological Education, the Bible, the Prayer Book, and the Tract Societies,—that they deserve but little countenance from a discriminating public. And, charitably hoping that all who use this plea for sending off the disconsolate beggar unsupplied, do really contribute to the above societies a *due* proportion of that wealth over which GOD has made them stewards, we acknowledge that (generally speaking) the ground they take is just. Still, we contend that our several claims ought to be heard and investigated—that to the above-mentioned rule there may be occasional exceptions, cases where, though the missionary be obtained, yet his efforts are in a great measure paralyzed,—and though the Bible, the Prayer Book, and the Tract be provided, they are comparatively ineffectual, unexpounded, and unused, from the want of a suitable place of assembly for public worship—a place conveniently located, and not only capable of accommodating a sufficient number of individuals, but so controllable too by the congregation, that appointments may be regularly made, both for divine service and catechetical instruction, without clashing or interfering with the arrangements of other parties.

A remarkable exception of this kind is a case now before the public—that of the Church at Tecumseh, in Michigan, in whose behalf the Rev. W. N. Lyster, one of our missionaries, is soliciting aid in this city. The circumstances of the above station are briefly and accurately described in the following words of Bishop M'Ilvaine, who visited it last May. We quote from his address to the Convention at Michigan.

"Tecumseh is a missionary station which most truly deserves to be sustained: it is a frontier post on one of the great highways of westward emigration, where the lamp of life should always be lifted up on high, and a voice should continually be heard directing the weary and heavy-laden—the stranger and pilgrim, to the City of Refuge! The prospects of the parish are encouraging; little can be done very definitely for the further increase of the congregation, until the *church edifice* shall be completed. A small school-house, inconveniently situated for a considerable portion of the people, is now the only place of worship. The church will soon, it is hoped, be inclosed: the members of the parish have made a great effort to get it on thus far: to put it in a state for convenient occupation, they will need help from abroad; and it is hoped, that when the application shall be made, it will be kindly met by those in our communion who have enough and to spare."

In conclusion, we give an extract from an appeal by the above Missionary.

"Oh! if there be a state of spiritual danger more tremblingly precarious than any other, it is that, methinks, of many an emigrant to the western region of this country: they have, of their own accord, quitted a land where all the means of grace abound: they carry with them sufficient light to render their erring inexcusable; yet, they go to where they must necessarily miss many opportunities of strengthening and refreshing their souls; they are far, far from the reach of those privileges which Christians, especially Episcopalians, so dearly prize. Enveloped by clouds borne on a thousand new and varying winds of doctrine; scorched now by the fevers of fanaticism—now damped by the atheist's bitter chill, they stand exposed to all the dark trials that can result from a mighty spiritual famine in that land, and feed their immortal souls on the wretched husks of this perishing world, or on the fruit of those deadly tares which the enemy sows around them! Look at them, my brethren, with the eyes of your imagination, stretch your gaze over the many hills and valleys and wide waters that lie between you, and see them reposing, like our first parents, in the bowers of a beautiful garden,—but, ah! the fatal, fatal serpent stealing in through the defenceless branches!—and say, are you willing to leave them thus exposed? would you not gladly contribute what, after all, you might so easily spare, and lend your aid toward surrounding them with the walls of a Christian sanctuary?

The little church to which, in particular, I was pointing your attention, trusts it has already been blessed in diffusing a hallowed influence throughout its neighborhood; and, oh! ardently does it desire to stand up as a watchman at the outposts of our Zion, to turn its face toward the setting sun, and cry aloud to the benighted emigrant, and to the more benighted Indian, "Awake, awake! thou that sleepest, and CHRIST shall give thee light;"—"Ho every one that thirsteth, come to the waters" of GOD; flee to him as your rock, and your dwelling-place; and the very "mountains and the hills shall break forth before you into singing, and all the trees of your boundless forests shall clap their hands!' But, ah! this may not, cannot yet be done! That church possesses the will, it possesses the words, but it wants the *watch-tower* whereon to stand: it turns therefore its suppliant eyes to you, brethren of the East, and raises a feeble cry of 'Send over and help us.'"

LENAWEE.

Donations for the above, left at the office of this paper, will be gratefully received.

For the Churchman.

ST. JAMES' CHURCH, ROXBURY.

WE, the undersigned, Wardens of St. James' Church, Roxbury, Massachusetts, in behalf of the Society, beg leave to lay before our Episcopal friends a short statement of our affairs, and trust to their generosity for assistance from our unfortunate and trying situation.

In 1832, a few zealous friends to the Episcopal faith commenced worshipping in the hall of the High School, Roxbury, and soon after requested Rev. Mr. Howe to officiate as their minister. They were soon joined by many families, and finding their little flock rapidly increasing, and having met with many inconveniencies in the school-house hall, they formed the determination to build a church, in which they were much encouraged by the deep interest and sympathy expressed in their welfare. They intended to erect a building to cost about $10,000. They raised among themselves, by subscription and otherwise, $6,200; and raised by mortgage on the land and building, $3,800; which was considered ample. But owing to the lateness of the season, when the walls were building, and other unforeseen events, we find our church has cost us $16,500—leaving us in debt $6500, which we could easily raise, could we sell our pews. But, owing to this most discouraging event, several families have left us, and others which stand ready to join our Church are prevented, by the fear of being made responsible for our debt: were we free from pecuniary embarrassment, it is the opinion of every one acquainted with the subject, that all our pews would be sold in a very short space of time. Now we do, in behalf of the Society, at this serious and important crisis in our affairs, most urgently appeal to Episcopalians for such relief as they, in so good a cause, may be willing to contribute, not to be called for without the above sum is raised; and if desired, the amount subscribed by every individual to be refunded as soon as the pews are sold. To this we pledge ourselves, in behalf and with the consent of the proprietors of the church.

PETER WAINWRIGHT, *Sen. Warden.*
OTIS PIERCE, *Jun. Warden.*

I have been requested to express my opinion of the above appeal in behalf of St. James' Church, Roxbury, in anticipation of its being laid before the friends of the Church at the South. As a general principle I entirely disapprove of congregations asking assistance toward the building of church edifices out of the diocese to which they belong. The present, however, is a very peculiar case. The few Episcopalians who commenced the enterprise have contributed to the utmost of their power, I may say, in regard to many of them, beyond their power. By a combination of unforeseen and unfortunate events their church cost more than was anticipated. The fear of being responsible for this deficit alone prevents many families from buying pews. The debt once removed, I have no shadow of doubt on my own mind, but that a large proportion of the pews would immediately be sold, and that before two years are out the congregation would be well able (and then without doubt anxious) to refund what may now be generously *lent* to them. If the present application fails we can have little prospect of a church in Roxbury for years to come, and the present edifice, one of the most beautiful in the neighborhood, will go into the hands of the Presbyterians or the Romanists, both of whom are waiting for its sale by an execution. We are doing what we can toward the relief of this deserving congregation in Boston.

Boston, Nov. 23, 1834. JONA. M. WAINWRIGHT.

For the Churchman.

THE SUNDAY SCHOOL AND SENIOR MEMBERS OF OUR CHURCH.

MR. EDITOR,—I met with some remarks in my reading a few days since, on the subject suggested at the head of this communication, from the pen of J. A. James. It has occurred to me, that their publication in your columns might serve "to stir up, by way of remembrance, the pure mind" of many a worthy individual among us. If you agree with me in this opinion, their insertion would much oblige Yours,

Z. G. Y.

"It can never be sufficiently deplored, that so large a fund of knowledge, wisdom, and experience, as is to be found in the senior branches of many of our congregations, should be entirely withheld from the interests of the children [of the Sunday School]; and the regret is considerably increased by observing the total indifference with which such persons frequently regard the whole concerns of the school. This arises from a mistaken idea that these things belong exclusively to the young. Is there any thing, I would ask, in this business, which would render it a disgrace for the most affluent, aged, or pious members of our church, to display a solicitude in its prosperity? Did even the SAVIOUR of the world interest himself in the care of young children, and can *any one* of his followers think such a concern beneath him? I am not now asking the aged to sit down upon the bench of the young, or to sustain the toils of labor amidst the infirmities of age. I am not urging the father to neglect the souls of his own offspring, in order to instruct the children of the stranger. All I ask, all I wish, is, that they would discover a lively and constant solicitude in the welfare of the school, and give it as much of their time and their attention as their bodily strength would allow, and prior claims admit. The hoary crown of a righteous old age, occasionally seen within the precincts of a school, sheds a lustre upon the institution, and encourages the ardour of youthful breasts. The children are awed, the teachers are animated, by the occasional assistance of men whose standing in the Church, and ripened piety, command respect."

For the Churchman.

WHAT IS TRUTH?

PERHAPS there is not a more important question than this, once proposed by Pilate to our blessed LORD, among the whole circle that can claim the attention of an intelligent mind. There are few who aspire to the dignity of reasonable creatures, but what profess to be engaged in its attempted solution. Small is the number, however, who make any great progress in the investigation. All might advance in proportion to the means employed, and the spirit by which they are animated. Yet, how melancholy is the spectacle the wide world presents! Multitudes set out with the firm intention of making truth the sole object of their desires, and are soon found involved in all the intricacies of error's path. It is not because truth is ambiguous and leads into such tortuous windings; for these are the peculiarities of error, its very opposite. It is not from voluntary inclination; for no man can be so brutish as willingly and wilfully to shut his eyes to the plain manifestation of things connected with his best interests.

If truth, then, is obvious, and it is our wish to become acquainted with its life giving powers, how is it that we are so often mistaken? The case is this. We deceive ourselves with the vain delusion, that truth is *the great object* of our wishes, when in reality we are animated by some secondary motive. Truth is left out of view, and our faculties employed in pursuing the thing we most desire; for the *prominent* wish is but another name for the *ruling* passion. By not attending well to our motives we unconsciously bring ourselves into the condition of those from whom the Holy Spirit's influence is withdrawn, and whose minds are left under the veil of "so strong a delusion, that they can believe a lie." Most awful is the condition of that person who has become so blind that he cannot see; yet notwithstanding our boastings concerning the immortal dignity of the soul, such is the condition in which most of us are placed. Humiliating is the fact, but it is too plain to be denied. The vast majority of our race are so occupied in pursuing the gaudy objects of time and sense, that they forget the existence of eternal and immutable truth, or rather pass on in ignorance, without any thought of inquiring; their ideas, content with the ceaseless round of earth-born themes, never rise so high. The powers of the soul, capable of an unlimited expansion, if properly cultivated, become obscured and lost for want of suitable occupation. Not being employed, they cannot be developed, and consequently are crushed in their very bud. Such men become at length incapable of investigating the claims of truth, since their minds are so blunted that they cannot understand.

There are others who spend their time in the examination of "systems, schemes, and hypotheses, all bred in the warm region of controversy; which, like meteors in the troubled sky, will each have its turn to blaze and pass away." Such a vocation gives employment to some of the noblest faculties; but it is not without danger, for the moment we become engaged in the defence of a favorite system, truth becomes a secondary object. We may, indeed, flatter ourselves that it is the pole-star by which we are guided through the surrounding wastes of error; yet it will be seen through a false medium, and, led on by the delusive glare, we shall wander further and further from the right course, until finally we lose sight of the correct beacon, and unconsciously single out one that directs to a point directly opposite to that we had in view.

The man who makes up his mind from partial evidence, and surrenders his reason to the guidance of party, can only perceive the force of those opinions agreeing with his own preconceived views. Others of a contrary nature, are either altogether overlooked through wilful ignorance, or else seen through such a false medium that they are so perverted as actually to strengthen his own prepossessions. This we see of frequent occurrence in rival disputants laying claim to precisely the same things in support of their adverse hypotheses. The person accustomed to partial reasoning becomes contracted in his views, and acquires a meanness of spirit utterly at variance with that of an inquirer after truth. His vision takes in only a part—the grandeur of the whole, and the relative bearings of the different parts are entirely lost. Some point is singled out and held up as *the truth*, while others of the same, or even greater importance, are passed by unheeded; because he is so engrossed in this particular subject, that he is incapable of perceiving others. The part which he assumes as the truth may be seen without any mixture of error; yet since it contracts his views, and prevents the perception of others equally important, it has in reality the same effect on his mind as if absolutely false. Such a man, although a most contemptible being, becomes great in his own imagination, and stigmatizes as the advocates of error all who will not adopt to the very letter, as the oracles of truth, the conceits of his own fancy. Accustomed to run the limited round of his own opinions, he acquires with them a familiarity which, combined with his ignorance of other matters, affords ample materials for the cultivation of intellectual pride. This, again, continually increasing, has a reflexive operation, and contributes still more to close the channels of information; until finally the man, short-sighted from habit, foolish through ignorance, and inflated by pride, becomes an object mean, unworthy, and despicable.

This fact teaches a lesson strongly corroborative of the words of Scripture, "Let him that thinketh he standeth take heed lest he fall," and should warn us not to be too confident in the hasty decisions of our own minds; when from the very nature of our investigations, it is impossible, even for the most learned, to see at a glance every thing that can be offered on both sides of the subject. To those who wish to profit by the lesson, who in true Christian humility pursue truth for its own sake, much useful information on this point may be obtained from WHATELY'S *Essay on the Love of Truth*, republished with several others on other useful topics, at the Protestant Episcopal Press. Those who are acquainted with the merits of this author, and desire to be led into the "way of truth," require no other inducements to make themselves acquainted with the contents of this Essay. To such as are indifferent alike both to truth and error, a further multiplication of words will be useless.

J. A.

A POINT CONNECTED WITH MR. MASON'S SERMON.

REV. SIR,—Without preface, permit me to offer a few reflections on that part of our Twentieth Article which maintains, "the Church hath authority in controversies of faith."

I. When the British, reclaiming her original independence as a national church, had shaken off the patriarchal power usurped over her by the Bishop of Rome, one of the measures thought advisable was, to draw up articles declarative of her faith. This being done by Cranmer and his assistants, in the reign of Edward the Sixth, A. D. 1550, the Articles, to the number of forty-two, were laid before a convocation of the clergy, and on their authority became the standard of doctrine for the Church of England. At that time, the clause, as it now stands, "that the Church hath power to decree rites and ceremonies, and authorities in controversies of faith," was not in the Articles. But in the reign of Elizabeth, anno 1562, the Articles being remodelled by a convocation, and nine years after being again subscribed by the same body, and then, if Fuller's account be true, being ratified by parliament, the clause which was introduced at the first of those periods accordingly appeared in the earliest printed copies. In the reign, however, of Charles I., when the schismatical faction of the Puritans were in the progress of that bloody tragedy which ended in bringing their sovereign to the block, Archbishop Laud and the other bishops were charged with the surreptitious introduction of the clause. Burton, the Puritanic clergyman who made the accusation, sustained it by alleging that the clause was not to be found in the Latin or English originals of the Articles in the reign of Edward VI., nor in those of Elizabeth ratified by parliament, nor in any of the copies before that of the year 1628.

To repel so foul a charge on his own, and on the character of the Church of England, Archbishop Laud appeared as a defendant before the Star Chamber. The Articles framed, he said, in the reign of Edward, were immaterial to the point, because superseded by those in the reign of Elizabeth; but of the latter he had no less than four several editions printed before the year 1628, and one of them so early as in 1563, in all of which the contested clause did appear. Not satisfied even with this proof, the Archbishops produced, under the hand of a public notary, a copy of the Articles, with the affirmative clause in the twentieth. Retorting the charge on his criminators, and urging that it was equally criminal to curtail as to add to the Articles, he points out, that the year 1571, when the Puritanic party began to exert an influence, was the year of omission. "Looking farther into the records," he says, "I have found the book of 1562 subscribed by all the lower house of Convocation in this very year of contradiction, 1571; Dean Nowel, who was Prolocutor in the former, present and subscribing in the latter-named year. Therefore," concludes the prelate, "I do openly here, in the Star Chamber, charge upon that pure sect this foul corruption of the Articles of the Church of England. Let them take it off as they can."* The defence of this great prelate must have been perfect. The charge was of a more weighty character than any on which he was subsequently tried. Yet did not his enemies, triumphant and filled with malice as they were, presume either to make it a part of his offence, or to have the clause shorn from the Article. Notwithstanding the evidence of genuineness thus adduced, there was a second attempt made in a work, "Priestcraft in Perfection," whose title betrays its character, to renew the accusation. In the library of Bennett College, the Corpus Christi of Bishop Burnet, there had been the discovery of two manuscripts, bearing respectively the dates of 1562 and 1571. In neither of them was contained the contested clause; and on this absence of the clause, was the accusation of forgery against Laud, and indeed the whole Church of England, renewed. It were long to enter at large on those particulars by which the accusation, as far as respected these manuscripts, was repelled. That these manuscripts were of no authority, because not the last authentic acts of that Convocation, the names of whose members they bore—that they were not engrossed as authentic originals are wont to be—that they wanted the broad seal necessary to the completion of any ecclesiastical deed—that they were found in a place never known as a repository for the records of a convention—that in one of them, though written in Latin, were to be found interlineations in English—that in the other of them the number of Articles amount to but thirty-eight—and that, in both, two of the names of those who are known to have subscribed the Articles are wanting, compose the summary evidence, by which the last feeble charge against the insertion of this clause was met and for ever silenced. At this distance of time, and on an impartial view of the case, we are tempted to wonder at the precipitancy of the Puritanic faction, in hazarding their reputation for common sense, if not for common honesty, on a foundation so slight, that even Selden, all anxious as he was to detect such a blot in the escutcheon of the Church, was obliged to confess, "It is most certain the words were in the book of the Articles, though in some editions they have been left out."

The anxiety displayed on either side for its legitimacy or rejection, is not without a bearing on the construction of the disputed clause. There is one topic, however, in connection with it, to which alone I would invoke the patience and attention of your readers. Does the declaration that "the Church hath authority in controversies of faith," refer to the Church of England, with which the American Church is identified; in other words, does it refer to a particular national church, or to the Church Catholic, Universal?

II. This is the single point which I have now in view; and, aware of the importance of the inquiry to questions of no mean moment that are in process of agitation at the present day, I am about to maintain, that when we are taught to believe that "the Church hath authority in controversies of faith," that lofty claim is asserted of no particular church, but of the Church Catholic.

The framers of our Articles were systematic in the prosecution of their work. Having treated in order of those doctrines which respect the Godhead's existing in Father, Son, and Holy Spirit; then of the source from which those doctrines are to be derived, the Sacred Canon of Holy Writ; then of the points which relate to Christians as individuals; the Articles, in the fourth and last place, discuss the subjects which concern us as members of a religious society. The first object, therefore, regarded, as it ought to be, is a definition of that society, the Church. But it is well known, that they who give that definition, for the first time in the nineteenth Article, considered the Church as one. They did not contemplate the rite which places man in a covenanted relationship to GOD, as the introduction into a particular church, but into the Church Catholic. The conclusion therefore is, that in defining the Church, they are defining the Church Catholic. Upon that definition, moreover, follow others of the Ministry and Sacraments. But the Ministry and Sacraments, it will be conceded, are such, not of any particular church, but of the Church Catholic; and the conclusion is, that the definition which the nineteenth Article makes of the Church is of the Church Catholic, to which the Ministry and those Sacraments apply.

Let us return, however, to the definition itself. "The visible Church of CHRIST is a congregation of faithful men, in which the pure Word of GOD is preached." Can any particular or national church with propriety be called *the* visible Church? Was such an expression ever known to be applied to any other than the Catholic Church, the collective body of the faithful? If not, then is it the Church Catholic which is defined in the nineteenth Article, and that definition may be in other words expressed. The visible Church is the collective body of the faithful. After declaring the essential property of this body to be, that in it there must always be preached the "pure Word of GOD, and be administered the Sacraments in all things requisite to the same," the possibility that any particular branch may err is asserted by a reference to cases in which they have actually done so.

It is now that, having thus given a definition of the visible Church, or Church Catholic, there follows in the twentieth Article, "The Church hath authority in controversies of faith." What church? Surely the same which has just been defined, the Church Catholic. It is in the thirty-fourth Article that a certain power, in relation to rites and ceremonies, is found conceded to every national or particular church. Is it then natural—is it probable, that if reference had been made in the twentieth Article to a national or particular church, in relation to rites and ceremonies, the same reference should in another article again be had to the same subject? Is it not rather apparent, that what is said with latitude of one Article of the Church Catholic, is again with modification affirmed of any of its branches? We may conclude, therefore, that of the Universal Church, and of no particular branch, does this important Article exalt the authority in controversies of faith; as of her alone it could in any just sense be said, that she is the witness and keeper of Holy Writ.

For the discussion of a point which to many of your readers may appear so plain and self-evident, the inconsistency of writers of no mean fame† is an excuse that I could plead. Yet is a just apprehension of what that body is to which our Article assigns such unwonted power, necessary to a right understanding of the power itself. But an examination of the extent and source of that power is beyond my present design.

And now, to avoid at least that offence which is most intolerable to a reader, I would pause, yet cannot forbear a confession which candor, if no other motive, would induce me to make. In the October number of the "Episcopalian," as more than once in your own periodical, it has been said that Mr. Mason, by maintaining the "infallibility of the Catholic in the fundamentals of faith," hath propounded a doctrine "contrary to the tenets of our Communion," the present communication, combined with what I am now preparing for the "Episcopalian," is intended to operate against such a representation of his cause. Against such a representation of his cause, indeed, I confess myself prepared to remonstrate. I confess myself to have joined issue with the sentiment of Archbishop Bramhall, "that he beateth but the air who supposeth the Church of England to deny the infallibility of the Catholic Church in such things as are necessary to salvation."‡

Your friend and brother,
CÆSARIENSIS.

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* Bishop Burnet [Int. Art.] must err in denying that the subscription of the lower house appears. Archbishop Laud declared, in the Star Chamber, he had seen their subscription.—See Heylin's Examen Hist. p. 144; Burnett's Hist. Ress. vol. ii. part ii. p. 301. Art. Introd. p. 15. oct. ed. 1819; Collier's Eccles. Hist. vol. ii. p. 468; Tomline's Chr. Theol. and Fuller's Ch. Hist. p. 487, from which works this history has not without some difficulty been gleaned.

† See Burnett on XX Art. p. 204, and Tomline. Bp. Beveridge on Art. gives the true interpretation.

‡ This is the passage exactly as it occurs in that great man's "defence of the Church of England." Let it be remembered, he writes amid the onslaught and mélée of the controversy with the Church of Rome. Speaking of his adversary, the Archbishop says, "He taketh great pains to prove that the Catholic Church is infallible in such things as are necessary to salvation. Whom doth he strike? He beateth but the air. *We say the same.* But we deny that his Church of Rome is this Catholic Church, and that the differences between us are in such things as are necessary to salvation." Hath the Presbyter of New-Jersey said more than the Archbishop of Ireland?

For the Churchman.

NEW SELECTION OF PSALMS.

MR. EDITOR,—The worthy Agent of the Protestant Episcopal Press appears, by his communication in your last, to be under the impression that there is still to be an ultimate decision of the General Convention on the subject of the New Selection of Metre Psalms. This is a mistake. The action of the Convention of 1832 is final. The Selection can now no otherwise be touched than by a repeal of the Act of that Convention, setting it forth as allowed to be used. It was settled, on full discussion, in the General Convention of 1826, when the new Hymns were set forth, that the Psalms and Hymns in metre are not a part of "the Book of Common Prayer, or other offices of the Church," but only an allowed appendage to them, not requiring the constitutional action, for alterations therein, of two General Conventions. It is of importance that this should be known, lest the impression should go abroad that a matter is still pending which all, I think, would rather wish to consider as settled for ages.

E.

THE CHURCHMAN.

SATURDAY, NOVEMBER 29, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

CAUTION.

IT having come to my knowledge that a person calling himself the Rev. Stewart Lacey, and professing to be a clergyman of the Church of England, has gained credit for such profession by saying that he has laid before me satisfactory evidence in its favour, I deem it my duty thus publicly to state, that the said individual called on me about two months since, and presented certain papers with the view of being recognized as a clergyman of the Church of England. The papers proved *altogether unsatisfactory.* Of this I promptly informed Mr. Lacey, declining of course, to give him the canonical document by which alone he could be entitled to officiate in any of our congregations; and telling him, moreover, both then, and at a subsequent interview, that should I hear of his offering or representing himself as qualified to officiate in the Protestant Episcopal Church, I should deem it my duty publicly to put that church on its guard against his pretensions. Such pretensions having, subsequently, been made by him, I hereby perform the said act of duty to the Church.

BENJ. T. ONDERDONK,
Bishop of the Diocese of New-York.

New-York, November 27, 1834.

P. S. As it is obviously of the greatest importance to adhere strictly to the provisions of the Canons respecting persons professing to be regularly ordained by foreign Bishops, I here subjoin them, and earnestly commend them to the careful observance of the Clergy and Vestries of this Diocese.

B. T. O.

Extract from Canon xxiii. *of the General Convention of* 1832.

"A Clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the Minister, or if there be no Minister, to the Vestry thereof, a certificate, signed by the Bishop of the Diocese, or, if there be no Bishop, by all the Clerical Members of the Standing Committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this Church, and also that he has exhibited to the Bishop or Standing Committee, satisfactory evidence of his pious and moral character, and of his theological acquirements."

MR. EDITOR,—When I penned the Advertisement which appeared in the Churchman two weeks since, in relation to the *New* Psalms, in which I stated, that it was not contemplated by "The Press" to *print* any more Books of Common Prayer with the *Old* Psalms until the final action of the General Convention of 1835 on that subject, I was under a decided impression, that the use of the *New* Psalms was allowed by the Convention of 1832 *only* until its next meeting in 1835.

This impression was produced on my mind by the course of the debates in the House of Clerical and Lay Deputies, in which the proposition was made to allow the use of the *New* Psalms until the next meeting of the Convention. And in this form I fully believed it had passed, until a recent examination of the Journals of the Convention of 1832 satisfied me that I was mistaken. By that document it appears that the *New* Psalms were set forth, and the use thereof allowed, without reference to any particular period of time. Also that the use of the *Old* Psalms was not prohibited. If I now understand the matter rightly, it stands thus: Both the *New* and *Old* Psalms are *allowed* to be used at the option of the Bishops and Clergy of the several Dioceses;—and that to *prohibit* the use of *either* requires the mode of action prescribed by the Constitution of the Church to be "proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese or State, and adopted* at the subsequent General Convention."

As the public sentiment of the Church appears to be considerably divided on the point of the relative merits of the two Books of Psalms in metre now allowed to be used, which has consequently led to a diversity of practice in their use in different and distant parts of the Church in the United States, I have only to say, in conclusion, that the *Protestant Episcopal Press*, in furtherance of the sole object of its establishment, the promotion of the best interests of religion and the Church, will be at all times prepared to furnish the Book of Common Prayer, either with the *New* or the *Old* Psalms, as may be required by the purchasers. FLOYD SMITH, Agent, &c.

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* The Agent has here fallen into a mistake, as may be seen by referring to the communication signed "E." in another column.—*Ed. Churchman.*

MR. MASON'S SERMON.—In proving the "point" connected with his sermon, Mr. Mason has set up a man of straw, which nobody but the fabricator will even be at the pains to disturb. True, "the Church has authority," &c., but the article immediately adds, that "it is not lawful for the Church to ordain any thing that is contrary to GOD'S word written." The question then occurs, Who is to decide whether the Church has exercised authority lawfully? Whether her decisions, touching things necessary to salvation, are with or against the written word of GOD? We say private judgment, or that every individual must determine for himself. Mr. M. with the Romanists says (Sermon p. 12,) "The only answer to be given is the Church herself."

The quotation from Archbishop Bramhall is of no weight. Any person moderately acquainted with the older English Divines knows that they were accustomed to distinguish between an *absolute* infallibility and a *dependent* infallibility: between infallibility proper, which allows of no appeal from its own decisions, and infallibility in subordination to the Scriptures, and of whose pretensions private judgment is to decide, by comparing them with the written Rule of Faith. Such an infallibility as this may be predicated of every pious and conscientious believer in the Bible, and it is predicated of the Church, considered simply as the aggregate of such believers. This dependent infallibility is entirely consistent with the belief of the Scriptures being the final resort; whereas Mr. Mason in his Sermon pages 12 and 13, sustains the position that the Church is the final resort, ascribing to the Church the absolute infallibility which Protestants ascribe to the Scriptures alone.

We can have no hesitation, therefore, in saying, with Archbishop Bramhall, that the Church is infallible in all things necessary to salvation, nor in saying that every faithful member of the Church is infallible in all things necessary to salvation. In other words, every sincere and humble inquirer is infallibly guided by the HOLY SPIRIT, according to the promise of the blessed Saviour, into all necessary truth. If we are asked what we mean by necessary to salvation, we answer, those truths are necessary to salvation which the Spirit of GOD, through the Word of GOD, reveals to the mind of the faithful inquirer. And had the presbyter of New-Jersey said no more than the Archbishop of Ireland, we should never have differed from him. But he has said much more. On pages 12 and 13 of his sermon he has denied the right of private judgment to determine for itself the sense of the Scriptures, and he has represented the Church as "a court of appeal" from the Scriptures.

In the last communication of Mr. Mason to the Churchman there was a manifest falling off from the doctrine advanced in his sermon. When we published that communication we expressed our entire concurrence with it, certainly without altering in one tittle our opinion of the sermon. The suspicion which then forced itself on our mind is strengthened by the present article. It is that Mr. Mason either for want of accurate discrimination, or from an excess of ardor in the treatment of his subject, had been betrayed into expressions at variance with his settled opinions. Certainly neither in this nor in any previous communication has he repeated the expressions, or any thing equivalent to the expressions, which have called forth such general reprehension. An error, such as we suppose, is one to which all writers are subject, and if Mr. Mason, on a dispassionate review of his discourse shall think—as, judging from what he has since published he cannot, it would seem to us, avoid thinking—that he has used incautious and unguarded language, we are sure that his sense of what is due to himself, to his brethren, and the sacred cause of truth will draw from him such ingenuous explanation as the case requires.

"Nor do we hesitate to summons Fox, Buchanan, and Buck, and even our late learned newspaper scribblers, who have figured so stoutly round the funeral piles of inquisitorial cruelties, with all others who, like them, have ventured to charge upon the Roman Catholic Church, the crimes and excesses of a tribunal, *not only civil in its institution—but subject at all times to the control of the State.*"—*Catholic Telegraph.*

We have italicized the last lines. The Editor then proceeds to give us the history of the expulsion of the Moors from Spain, at which time, as he insinuates, the Inquisition was instituted by the *civil* authority.

This is a specimen of the manner in which the Romanists are obliged to falsify history, in order to screen the papal system from the odium which it deserves. The Inquisition, as they well know, has been in its origin and progress an ecclesiastical and not a civil institution. It grew up under the shadow of the papacy, and was gradually improved upon, from small beginnings, until it became the favorite and terrific engine of papal despotism. The followers of Dominic were empowered by Innocent III. to cite those suspected of heresy before the ecclesiastical courts, and in the discharge of this commission first obtained the name of Inquisitors. But this method was soon found too slow and ineffectual for the tyranny of the Pontiffs. Accordingly in the council of Narbonne, 1227, it was enacted "that the bishops should establish in each parish witnesses to inquire into heresy," &c., and two years afterward, in the council of Toulouse, a canon was published, by which one priest and three laymen were appointed a council of Inquisition. But even these councils were too timid and too feeble to suit the insatiate ambition and vindictive fanaticism of Rome. Gregory IX. pushed the usurpations of the papacy a step further; he suppressed or rendered nugatory the episcopal courts, and brought the office and power of the Inquisition entirely into the hands of the Dominicans, the blind tools of the Pope. This was the foundation of the court of Inquisition, properly so called. It had done its deadly work in Poland and Hungary, in France and Italy, for more than a century before it was introduced into Spain. And what chiefly deserves the attention of the philosophic inquirer, and aggravates the misrepresentation of the Romanists, is that the aid which the Papal See was enabled, by means of the Inquisition, to give the Spanish government in its ruinous policy of expelling the Moors was the cause which contributed more than all other causes combined to give Spain the pre-eminence in bigotted attachment and abject subjugation to the Papacy. In giving this aid, however, it did not become a civil institution. It retained its character of an ecclesiastical tribunal, nor could the Moors be brought under its cognizance until they had been subjected, by the thousands together, to forced baptisms. And at the very time when whole districts within the reach of the accursed tribunal of the Inquisition were depopulated, and when four thousand of the Moors were committed to the flames, the ground of the condemnation was APOSTACY from the obligations of a baptism to which they had been compelled to submit.

Why do the Romanists thus seek to belie all history? Why do they not candidly admit the truth, and throw the blame, if they can, on the darkness and corruption of the age? It would certainly be matter of joy to men of every persuasion to remove any stigma which has been falsely affixed to religion: why then, if regard to truth does not allow us to further their effort, do not we feel pleased, or at least keep quiet, while they attempt to cast off the imputation of the Inquisition from the religious to the civil authority? It is because they and we both know that there is a natural connexion between the practices of the Inquisition and the principles, not of Christianity, not of Catholicism, but of Romanism. The priests say to the people, "GOD has given a revelation to the world, but it is ours and not yours; you must come to us to know what it means; you must not be guided by your own opinions, but you must submit to our decisions and follow our dictates." Here, in this one dogma, are involved the monsters of persecution and despotism. The dogma itself asserts an usurped right over the minds of men; the spirit in which it is delivered is the spirit of usurpation, and all the acts that flow from it are acts of usurpation. This dogma is the distinguishing feature of Romanism, and the fundamental difference which separates it from Catholicism. The Inquisition, with all its paraphernalia of torture and death, is only one of the forms in which this spirit of usurpation over the consciences of others, naturally embodies itself. If we detach the Inquisition from the dogma of the infallibility of the Church, we lose the most important lesson which history has ever taught.

HISTORY OF THE AMERICAN CHURCH.—It will be recollected by most of our readers, that two presbyters of our Church issued a circular, four or five years ago, inviting the co-operation of their brethren in an attempt to compile a History of the Protestant Episcopal Church in the United States. Such a prospectus could excite no sanguine expectations except in those who were acquainted with its authors. Many might have regarded it as the ephemeral project of some unfledged aspirants, who had neither counted the cost, nor estimated the peculiar qualifications requisite for so grave and arduous an undertaking; while others might have pictured to themselves the completed work as a dry catalogue of dates and names, of vestry meetings, parish records, and conventional proceedings. If any had thought thus, we do not know, considering the way of the world, that there was any just ground of complaint: such schemes are often blazed abroad, and then forgotten; and the authors of the prospectus had, at that time, afforded no grounds for the public to make any strong exception in their favor.

The attempt, however, was not destined to be abortive. One of the gentlemen has since been removed from his earthly labors. The other has persevered in the work, with an enthusiasm which could only be inspired by a love of the subject, and with an ability, which, we do not hesitate to say, will command the admiration of the public. The History of the Church in Virginia, which is to form the first volume of the contemplated work, is nearly ready for the press. It proves the author to possess that minute and thorough acquaintance with the subject, which could have been gained only by long and patient research. The author has manifestly kept in view those prime requisites of an historian, impartiality and gravity: while the work has been conceived in a spirit of philosophy and eloquence, and flavored with a raciness, which entitle it to rank among the best works of the kind in our language. These are high encomiums, but we have weighed our words; and as we are willing to be responsible for them, and have never been in the habit of "puffing," we have a right to ask the reader to defer to our opinion until he has the means of forming one for himself. We judge of the forthcoming History of the Church of Virginia, by the extracts which we have seen, and have no fears that, after the publication of the work, our judgment will not be sustained by the concurrent opinion of the public.

In the prosecution of this work, Dr. Hawks, (for our readers, we presume, will understand us as referring to him,) has spared neither pains nor expense. The scenes of the most important transactions which he records have been visited by him in person. A correspondence has been opened with such individuals at home and abroad, as were most likely to be able to facilitate his labors. The best libraries of the country have been ransacked for materials. The most rare and valuable books which have been advertised from time to time, in catalogues of sale in this country and in England, have been purchased. And many choice manuscripts, containing facts which have never appeared in print, have been either given to him, or submitted to his inspection. His heart is in the work, and if he is seconded by the public, as we can scarcely doubt, after the publication of the first volume, he will be, and enabled to devote himself to the task, and explore the valuable repositories, which, as he has been assured by the highest authorities, will be opened to him in England, there is little doubt that our literature will be enriched with a new accession to its wealth, and our Church furnished with (what if it loses now it may lose for ever) an authentic record of its history.

THE Presbyterian informs us that one of the New-England Associations has suspended or deposed two ministers for adopting the system of Perfectionism.

"PRESS" AND "UNION" DEPOSITORIES.—We have noticed with much satisfaction the alterations which have been recently made in the arrangements of the "Press" and "Union" Depositories, as affording greatly increased facilities for the transaction of business.

The patrons and friends of those two valuable Institutions, we confidently trust, will not relax, but increase their efforts in their behalf. The sole object of these institutions is the diffusion of religious knowledge in accordance with the evangelical standards of our venerable and apostolic Church; and as the gentlemen who conduct them look for the sole reward of their labor, care, and responsibility, in the consciousness of doing good, we cannot but think they are fully entitled to and will receive the warmest sympathies and kind support of their fellow-Churchmen.

SUNDAY SCHOOL UNION.—Our readers are referred to our third page for a Catalogue of the various works PUBLISHED by the *General Protestant Episcopal Sunday School Union*, with the prices annexed. We are requested to say that our next Number will contain a Catalogue of Works Published by others, but *recommended* and *sold* by the "Union." It is the intention of the "Executive Committee" to add to the present Series of *thirty-six* Volumes of Sunday School Library Books, as rapidly as the liberal contributions of the friends of the Church to the *Stereotype Fund* will permit. So much progress has been made during the past year in extending the Sunday School Library, as to afford reasonable ground to hope, that at no very distant period it will have attained an extent in some measure adequate to the wants of the Church in the United States.

OBITUARY.—The obituary notice of the Rev. Mr. Mortimer, which has been prepared for the Churchman, will be found on our last page.

RUBRICS.—Our correspondent tells us, that he offers the following queries, both from his own doubts in the premises and because he has observed a discrepancy in the usages of different clergymen.

MR. EDITOR.—I would know the right understanding of the rubric, after the Gospel for the 25th Sunday after Trinity. Are the Collect, Epistle and Gospel for that Sunday, to be used *always* on the Sunday next succeeding the 24th Sunday after Trinity, if there be so many; and then repeated on the Sunday next before Advent, if there be more than 25 Sundays after Trinity? Or when there are more than 25 Sundays after Trinity, are the Collects, Epistles and Gospels of some of those Sundays that were omitted after the Epiphany, to be used on every Sunday intervening between the 24th and the Sunday next before Advent?

Another but less important inquiry is—Whether it was intended to leave it to the discretion of the minister, to use any one of the omitted services after the Epiphany? Or ought he to begin with the next after the last that had been used in the year? H.

We answer, that the services to be supplied from the Epiphany Sundays are to come in between the 24th and 25th Sundays after Trinity, so that the service for the 25th Sunday after Trinity is not to be repeated. As to the order in which the Epiphany services are to be introduced, the letter of the rubric certainly leaves it descretionary with the minister, though it would seem, we confess, more natural that unless there is some apparent reason to the contrary, he should begin with the Sunday in Epiphany next to that which was used in the current year. The clergyman who, as our correspondent tells us, read Sunday before last the service for the 3d Sunday after Epiphany was, we suppose, right: and yet it would have been pardonable had he availed himself of his discretion to read the Sermon on the Mount, the greater part of which forms the morning lesson for the fifth Sunday after Epiphany, and which, as our rubrics stand, is unhappily almost wholly excluded from the public services of the Church.

A letter from one of the clergy of Montreal apprises us that Bishop Hopkins has recently made a visit to that place which has been productive, as might be expected, of mutual pleasure to the Bishop and our Colonial brethren. "Every one," says our correspondent, "is delighted with him, and many, I trust, have derived much benefit from his visit. We are proud to say," he continues, "that he is so much pleased with his visit to Canada that he purposes paying us a similar one each year."

It is gratifying to mention such incidents, tending, as they do, to increase the good will subsisting between two branches of the same Church.

TO CORRESPONDENTS.

THE obituary notice of the Rev. A. F. Lyde and the poetical tribute to his memory by "B." were not received in time for insertion this week. These together with "C. R. H." on the same subject will appear in our next. "A Subscriber" and "U." are received.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday in Advent, December 7, Grace Church.

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church, Brooklyn.

EPISCOPAL ACTS, *By the Bishop of this Diocese.*—Friday, November 21, consecrated St. Paul's Church, Oakhill, (town of Durham,) Greene County. The morning prayer was read by the Rev. Moses Burt, of Cairo, assisted by the Rev. Samuel Fuller, of Rensselaerville, who read the lessons, and the sermon preached by the Bishop. There were also present the Rev. James Thompson, missionary at Durham, the Rev. John Grigg, of Athens, and the Rev. Origen P. Holcomb, of Windham.

Twenty-fifth Sunday after Trinity, November 23, instituted the Rev. Joseph H. Price into the Rectorship of St. Paul's Church, Albany. Morning prayer was read by the Rev. David Butler, D. D., of Troy, assisted by the Rev. Amos G. Baldwin, who read the lessons, and the sermon preached by the Bishop. There were also present the Rev. Alonzo Potter, D. D., of Union College, the Rev. John M. Garfield, of Albany, and the Rev. James M. Tappan, of Gibbonsville.

On Sunday morning, November 2d, the Rev. George Burgess, officiating minister of Christ Church, Hartford, Conn., was admitted to the holy Order of Priests, by the Right Rev. Bishop Brownell, and, in the afternoon of the same day, instituted Rector of Christ Church. The Rev. Dr. Wheaton, President of Washington College, and the Rev. Mr. Davis, Rector of St. Luke's Church, Glastonbury, were present and assisting.

The Rev. James Selkrig, late missionary at Jamesville and Pompey, Onondaga county, has taken a letter of dismission to the Diocese of Michigan, and having been there received by the acting Bishop, has changed accordingly his canonical residence.

The Rev. Richard Bury, having been received into this Diocese, on a letter of dismission from that of Michigan, is officiating at Potsdam and Canton, St. Lawrence county.

During our editorial life, it has scarcely ever fallen to our lot to record more afflicting intelligence, than was brought to us by this vessel. The destruction of those venerable fabrics, the Houses of Lords and Commons, by fire, was an event so unlooked for that we can hardly realize it, and the mind instantly flies to some pretext for doubting its existence. The tale, however, is too true—these glorious piles are no more and exist only in memory. The calamity has produced profound regret throughout the nation, for the recollection of those buildings is associated with the dearest rights of Englishmen; they were bound up with all our love of liberty, with all our patriotism, and all our sympathies. How then can the country cease to mourn their loss? As buildings they were not intrinsically of great value; but as seats of legislation, where the laws of which Englishmen so much and so justly boast—laws which have conferred so much happiness on the people and in a manner given liberty to the world—they are inestimable. The subject is one in which we might indulge a variety of by-gone recollections, but it has been already somewhat exhausted by the English press; besides, the copious details we have already inserted render it necessary that our own remarks should be brief, and we here close the painful subject by quoting a few emphatic words from a London paper. They express much, and occupy but little room:—

The destruction of the House of Lords and Commons by fire is a calamity which will be deplored by the country less for the amount of the pecuniary loss sustained, than for the annihilation of buildings hallowed by so many historical associations. The storied chamber in which the venerable Chatham expired discharging his trust to the public, and that arena, crowded with feudal memories, in which the Protector desecrated the symbol of popular representation, are objects of deep and anxious interest; the feeling is shared in common by all parties. This is the poetry of a nation's character. We are taunted, not unjustly, for our indifference to sentiments that refine and embellish life by separating imagination from utility and sanctifying the glories of art for their own sake. But here is an instance in which no vulgar regrets are felt, and in which the single thought of a great national work reduced to ashes occupies every mind, unmixed with any meaner considerations. It is true that we are unlikely to weep in triplets, or testify our emotions by funeral chaplets and fantastic elegies; but every Englishman is as conscious, on this occasion, of that poetical sense, if we may so term it, which is elsewhere expressed by elaborate display, as if he were to carve his thoughts in monumental marble. It will cost a great deal of money to build new houses for the legislature, but tenfold the amount would have been cheerfully subscribed by the poorest classes, if it could have saved the ancient walls that are now smouldering in dust. The old tapestry inscribed in faded colours with the fate of the Spanish armada; the Painted Chambers where so many conferences, burthened with the destinies of empires, were held; the fretted aisles of the antique chapel, obscured, as they were, by modern avenues erected for convenience; the long corridors, exhibiting snatches of ancestral architecture, starting up through the gorgeous innovations of a later taste; and even Bellamy's smoking-room, the scene of many political intrigue and personal episode, of memorable parliamentary wit and parliamentary profligacy, cannot be contemplated in ruins without strange and ominous ruminations on the buried Past!—*Albion.*

Extracts from the British Magazine.

We are authorized to amend two paragraphs which have lately appeared in our paper relative to the dismissal of the clerk at Elstow. The clerk was dismissed by the minister for contumacious disobedience of orders, agreeably with the urgent request of the gentry, churchwardens, overseers, and all the chief rate-payers of the parish. There was no disturbance in the church the Sunday after his dismissal, and on the Sunday following that, at the close of the prayers, a few persons only, of the dismissed clerk's party, left the church; but there were only two or three among those who did leave who are in the habit of attending a place of worship. The voices of the congregation will amply compensate the secession of the choir.—*Cambridge Chronicle.*

Runcorn Bazaar.—A Bazaar was held at Runcorn on the 28th of August, in aid of the funds for the erection of a school for the education of children on the national system. Notwithstanding the unfavorable state of the weather, which prevented the attendance of several families from a distance, the receipts amounted to 400*l*. A purse, presented by her Majesty, was balloted for by subscribers of 5*s*. each, and realized the handsome sum of 18*l*. 10*s*.—*Ibid.*

On Friday, the 29th of August, the Lord Bishop of Gloucester confirmed at the churches of Leigh and Deerhurst, completing his circuit of confirmations through the western part of his diocese. During the last fortnight his lordship has held confirmations at fifteen places; nine of which, it is believed, had never before been visited by a bishop for that purpose. The effect of this arrangement has been, that no young persons have been obliged to go farther than from a contiguous parish to receive this rite, and that the numbers in each place have not been greater than the respective churches could conveniently contain.—*Gloucester Chr.*

Munificent Bequest of the late Mrs. Hannah More.—The funds of the new church of St. Philip, Bristol, will be benefited by the amount of 3300*l*., 3 per cent. consols, that sum (being the residue of Mrs. More's estate, after paying the numerous charitable legacies, &c.) having just been invested in the funds by her executors for that purpose, as directed by her will. Part of this sum is directed to be applied for ornamenting and beautifying the church, and the remainder in payment of the minister.—*Northampton Herald.*

At the last annual meeting of the charitable institution for the relief of distressed families of clergymen in the county of Southampton, the receipts of the previous year were reported as 489*l*. 14*s*. 8*d*., and the disbursements as 419*l*. 4*s*. 4*d*.; thirteen cases of distress having been relieved.

The "Manchester Courier" says, "The scurrilous abuse of the Church, by several of the speakers at the vestry meeting on Wednesday, has produced an effect in some quarters which they never intended. We will give one specimen of it:—A laboring man called at our office soon after the meeting, and taking a sovereign from his pocket, threw it on the counter, with the exclamation, 'There's a sovereign for the Church; I am but a poor man, but I don't like to see the Church abused in this way; and if every Churchman, according to his means, would do as much as I have done, the Church would triumph still in spite of the blackguards.' At the request of this worthy champion of the Church, the sovereign has been handed over to one of the chaplains of the Collegiate Church, and will be added to the collection for the Sunday schools to be made in that church to-morrow. The name of the individual who has set this noble example, and we record it to his honor, is James Marshall; he resides in Miller-street.

Bohemia.—The Protestants have in Bohemia, forty-six churches; of which twelve embrace the Confession of Augsburg, and thirty-four the Helvetic Confession. Their number is estimated at 34,800. The greater part of them are poor. They are obliged, not only to provide for the support of their own pastors, but also to contribute to the maintenance of the Roman Catholic worship, and to pay tithes to the priests. A new Protestant community has been formed at Deutch Gablonz, near Reichenberg, in the circle of Bunzlau, whither many Germans have emigrated. They desire to build a chapel, and since 1820, have repeatedly requested permission from Vienna. But it was not till last year that they were enabled to commence erecting it,—their applications, till that time, having been in vain. Money is now collecting in Germany, to defray the expense.—*Boston Recorder.*

EPISCOPAL FRENCH CHURCH, DU ST. ESPRIT.

Corner of Franklin and Church Streets.

THE pews in this Church will be disposed of on Monday, December 1, at 12 o'clock, by the Messrs. Bleecker, on the premises.

Nov. 27.

CITY MISSION.

The subscriber trusts that it will only be necessary for him to remind the Christian public, that the season of need and distress to the poor is commencing, and that from public liberality he principally hopes for the means of relieving the misery which he is often called to witness. He would especially direct the attention of the benevolent to the wants of *the children* of the Daily Infant and Sunday Schools, connected with the Church of the Holy Evangelists. Many of these little creatures are without shoes or stockings, and are in other respects miserably clad. Contributions for the poor generally, or for the benefit of the children in particular, either in money, or in articles of warm and comfortable clothing, shoes and stockings for children, &c., &c., will be duly received and gratefully acknowledged, if left to his address, with Messrs. Swords, Stanford & Co., No. 152 Broadway, at the Protestant Episcopal Press, or at his residence, 48 Pike-street.

HUGH SMITH.

New-York, Nov. 27, 1834.

Calendar.

NOVEMBER.

30. 1st Sunday in Advent, and St. Andrew.

DECEMBER.

7. 2d Sunday in Advent.
14. 3d Sunday in Advent.
17. }
19. } Ember-Days.
20. }
21. 4th Sunday in Advent, and St. Thomas.
25. CHRISTMAS-DAY.
26. St. Stephen.
27. St. John Evangelist.
28. 1st Sunday after Christmas, and Innocents.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations, since his report of the 19th instant, viz.

From the Ladies' Circle of Industry, of Bellows Falls, Vt., *fifty dollars*, being their fourth annual payment on Mr. Greenleaf's plan.

From the Sunday School of Immanuel Church, at Bellows Falls, Vt., *five dollars.*

The Agent also acknowledges the receipt of a letter from the Rev. Benjamin Dorr, Rector of Trinity Church, Utica, N. Y., communicating the information of a box of articles of the value of *eighty-five dollars and ninety-seven cents*, for the use of the Green Bay Mission, having been made up by several members of his congregation, and forwarded to its destination.

Nov. 26, 1834. JAMES SWORDS, *Agent, &c.*

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1834.		
Nov. 6.	A donation from T. R., a member of St. Andrew's Church, Harlaem,	$5 00
7.	A collection made in —— Church, Waterloo, per Rev. Stephen McHugh,	5 00
7.	A collection made in Grace Ch., Waterford,	11 00
10.	" " in St. John's Ch., Cohoes,	3 00
12.	" " in St. Paul's Ch., Angelica,	6 60
"	" " in St. George's Church, Schenectady,	16 76
"	" " in St. Paul's, Big Flats,	2 00
17.	" " in Grace Ch., Rochester,	34 65
18.	" " in Zion Church, Rome,	3 90
"	" " in St. Peter's Church, Oriskany,	4 22
22.	A collection made in St. John's Church, Ogdensburgh,	24 00
14.	Received six months' contributions to a Family Mite Box,	14 00
		$130 13

Education Disposable Fund.

Nov. 12.	Received, contributed by St. Paul's Church, Big Flats,	2 00

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, Nov. 27, 1834.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, appointed *Special Agent* to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt—

From the Sunday School of the Church of the Ascension, toward constituting the Rev. Manton Eastburn a Patron of the Society, $60 00

A further amount has been subscribed both by the school and individual members of this congregation, for the above purpose, the particulars of which will be given hereafter.

F. H. CUMING.

TRINITY CHURCH SEWING SOCIETY.

THE Ladies attached to the Sewing Society of Trinity Church gratefully acknowledge the following donations.

From Mrs. Joshua Jones,	$10 00
" two ladies of Trinity Church,	4 00

Four pair of yarn socks from Mrs. Sherred, and Materials for work from a friend.

S. S. HILLYER, *Directress.*

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

THE subscriber has the pleasure of acknowledging the receipt of two hundred and fifty dollars from the Christian Benevolence Society of St. Stephen's Church, by their Treasurer, John H. Hurtin, Esq, in aid of the funds of the Seminary.

Nov. 27. HENRY CARY, *Treasurer.*

THE following sums toward the erection of St. John's Church, Fort Hamilton, Long Island, are very gratefully acknowledged, viz.

From Mrs. Charles March,	$5 00
" Mr. Henry Cotheal,	5 00
" Dr. Joseph Evans,	25 50
" Rev. Samuel R. Johnson,	10 00
" Mr. Charles A. Davis,	5 00
" Mr. Adam Treadwell,	5 00
" Mrs. De Lancey,	5 00
" G. W. Morris, Esq.,	5 00
" Mr. G. H. Coster,	5 00
" Mrs. Rhinelander,	5 00
" Cash,	5 00
" Rt. Rev. Bishop Onderdonk,	5 00
" Mr. Daniel Jackson,	5 00
" Mr Samuel T. Skidmore,	5 00
" Henry Overing,	5 00
Cash from three persons,	15 00
Several persons in smaller sums,	17 00
	$132 00

Contributions will be thankfully received by Messrs. Swords, Stanford & Co., No. 152 Broadway, and at the Protestant Episcopal Press, 46 Lumber-street.

Nov. 27, 1834. JAMES D. CARDER.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 27th, from the following persons, viz.

C. Stimpson, jun.—Rev. U. M. Wheeler—Post-Office, Norfolk, Va.—Post-Office, Upperville—James A. Adams—Rev. J. B. Fuller, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

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For the Churchman.

FIRST SUNDAY IN ADVENT.

Watching.

"The night is far spent, the day is at hand"—*Ep. for the day.*

Who art thou that slumb'rest here,
On a couch of earthly roses,
When the midnight, chill and drear,
Darkly o'er the earth reposes?
Shades of more than fearful gloom
Veil the cheerless scene around thee;
Moon nor silver stars illume
The prison-walls where sloth hath bound thee.

Thou art sleeping on thy post,
Soldier chos'n for nobler action!
While around thee throngs the host
Of a dark and hostile faction.
Tarnish'd is thine own good helm,
Dimm'd the sword that lies beside thee;
Wake! or foes will overwhelm,
First subdue and then deride thee.

Watchman on the leaguer'd wall!
Why hast thou withheld thy gazing
Where the distant shadows fall,
And the signal-fires are blazing?
Ambush'd forms are lurking there,
Foes of whom thou giv'st no warning:
Rouse thee, or thy charge must bear
Strife and terror in the morning.

Pilgrim to a distant shrine,
Why doth dust thy sandals cover?
Thorns along thy path entwine;
O'er thy head delusions hover.
Rouse thee! grasp thy staff of palm,
Forward on thy path proceeding:
Be thy heart unmoved and calm,
Earthly joys or pains unheeding.

Servants of a Heavenly King!
Though the night is long and dreary,
Though temptations round you cling,
And your hearts wax faint and weary,
Fail not, for the promise yet
Shines above to cheer your sadness;
Though your sun in clouds shall set,
On the morn 't will rise in gladness.

Far the dreary night is spent,
Nearer draws the joyful morning;
Faith breathes low, yet eloquent,
All her rich and precious warning;
And along the bright'ning sky,
Golden gleams, like angel pinions,
Tell the glorious dawn is nigh,
With its triumph and dominions.

Those dominions shall not fade,
On the Word of Promise founded:
Earth shall moulder—crush'd, decay'd;
Their endurance is unbounded.
Time, that measures earthly things,
On their strength exerts no power.
Lord of lords and King of kings!
Thou art their defence and tower.

OBITUARY.

For the Churchman.

When an amiable and exemplary Christian has been taken from us by the stroke of death, we naturally seek to find some solace in the reviewal of his life. Affection, which reluctantly resigns him, still lingers around the scenes in which he moved; whilst memory, busy and faithful, recalls his looks and words and actions, bestowing upon them a tenfold degree of interest and importance. But that which nature dictates, religion has made a duty. The Scriptures frequently enjoin upon us a remembrance of such as have been eminent for piety and good works; and this not only for the purpose of honoring them, but also for our own advantage, in keeping before our view such persons, that they may serve at once as models for our imitation, and incentives to our devotion.

These considerations induce us to take a brief but affectionate notice of a late departed clergyman of this city, who, though not strictly of our own communion, was a minister of a sister church which we rejoice to hail as truly primitive and apostolic—the church of "The Unitas Fratrum," or Moravians;—and who, for his eminent spirituality, exemplary piety, benignity of temper, and amenity of manners, was universally beloved and revered. He is now no more; but his memory will long live in the hearts of all who had the happiness to know him.

The Rev. Benjamin Mortimer, the youngest of ten children of Peter and Hannah Mortimer, was born at Glamorgan, in the county of Antrim, in Ireland, on the 26th of November, A. D. 1767. His parents were both of them English; but his father was pastor of the Moravian church in the before-mentioned town. At the age of five years, Benjamin Mortimer was received into the excellent seminary of the United Brethren, at Fulneck, in England. The religious instructions which he there received produced such powerful impressions upon his mind, that he soon became the subject of a decided change of heart, maintaining habitual intercourse with Heaven in the exercises of secret devotion.

When he had attained his sixteenth year he was received into the service of Mr. Livius, of Bedford, in the office of private secretary. Of this gentleman's kindness to him he was accustomed to speak in terms of grateful affection. He remained with him, discharging the duties of that office, for the space of seven years. In his seventeenth year he was received into communion with the Moravian Church. During this period he became deeply concerned for the salvation of the heathen world, and indulged in earnest solicitude to be employed in missionary services. Indeed, such was his anxiety for this engagement, that he refrained from every delicacy of food, ate sparingly, and procured for himself the coarsest fare, hoping by such privations and diet he might be better prepared for encountering the hardships of a missionary life. This mode of living he pursued till it impaired considerably his health; then only did he relinquish the practice, reflecting that it would be time enough to resume it should he be called thereto by the providence of God.

Soon after he had completed his twenty-third year, he was invited to cross the Atlantic, and to become a teacher in the Moravian seminary at Nazareth. After he had resided there some months he was ordained to the holy office of the ministry. In discharging its duties, he continued for seven years, when he was called to be a missionary: first to assist, and then to succeed Mr. Zeisberger, who was pastor of the Delaware Indians, in the state of Ohio. His health was at this time delicate, and it was feared he would not be able to endure the fatigues of a missionary life. Indeed, some wished to dissuade him from entering upon it; and his bishop requested him not to persevere in it, but to return should he find it injurious to his constitution. But his soul was in the work; and resolved, in Divine strength, "to seek after Christ's sheep that are dispersed abroad," he entered upon his arduous duty.

He then travelled as a missionary for eight months, after which he returned to Bethlehem, where he was married to Miss Bythia Warner, one of the sisters of the Moravian Church, in whom he found a partner of a kindred spirit—a true "help-meet" for him, ready to devote herself to the arduous duties and trials of a missionary life.

In the year 1799 they went to settle at Muskingum, where the Indian town was located. At that time no white inhabitants but themselves resided there. They had no friends or associates except the red men of the woods, to whom they were desirous to make known "*the great salvation.*" In their journey to this spot, the roads were first cut through the woods for their passage. Here, for fourteen years, did they remain, suffering many privations and hardships, their lives often in jeopardy from the unruly passions of the wild and irreligious inhabitants of the forest, but oftener still from the malignant attacks and artifices of neighbouring settlers, who wished to dispossess the Indians of their territory. Here they had constantly to live by faith upon the protecting care of God. Not only were their lives menaced, but sometimes placed in the most imminent danger; yet were they constantly protected by a gracious providence, which always appeared for their salvation in the greatest extremities.

Nothing short of ardent love to Christ and immortal souls could have stimulated them to remain for any length of time in this situation; for, beside every other difficulty and trial attendant on their enterprise, the greatest causes of their anxieties and fears were furnished by such settlers as had located themselves in the neighborhood of the Indian town. Anxious to supplant the natives, and to drive them from their luxuriant settlement, every means was employed by these unprincipled men, that ingenuity could devise, or malevolence engage. Whilst the breaking out of the war with England furnished a colorable pretext for shedding the blood of the peaceful Indians, Mr. Mortimer was by some of these persons represented as being a British spy. His house was more than once invaded by them. Sometimes, in the dead of night, he was aroused; when, carrying with him a candle, he conducted these pretended patriots into all the habitations of the settlement; the persecutors turning out of their beds the peaceful inhabitants, under pretext that they had sheltered hostile Indians whom they were seeking. In short, every possible annoyance was used to drive the missionary from his post, and to dislodge the Indians from their location. These efforts, however, only strengthened the attachment of Mr. Mortimer to his charge: they so tightened the bonds of their mutual affection, that when, after the lapse of fourteen years, he was called to settle over the church in New-York, he could not leave his poor flock till a suitable successor had been provided for them.

In the year 1812 he removed with his family to New-York, and became pastor of the Moravian Church in this city. This relation he sustained for sixteen years, during which period he acquired the esteem not only of his own charge, but of all who became acquainted with him. There was even in his very appearance something which called forth the reverence and regard of all who beheld him. His features were regularly handsome: his brow was the seat of calmness; his whole countenance so expressive of benignity, that he needed only to be seen in order to be loved. He was, with all classes of the community, a general favorite. When, therefore, he appealed to the religious public, (after the lapse of some years,) he obtained large and liberal contributions toward the erection of a new church, which was built in the year 1829; the former church being not only out of repair, but also so unhappily located, as to deter, rather than attract, persons to worship therein.

Before, however, Mr. Mortimer could accomplish his projected scheme, his pastoral connexion with that church was dissolved by the General Conference of the Moravian Unity, (a part of whose policy it has been frequently to change the location of its ministers,) and a younger minister was appointed to succeed him. Mr. Mortimer was then placed upon the superannuated list. But though this was to him a severe trial, yet, instead of entertaining the least unkindness to his successor, he ever cherished toward him the most fraternal affection, and uniformly spoke of him not only with respect, but in terms of warmest eulogy.

At this period, the Rev. Mr. Schaeffer, of the Lutheran Church, was suffering under severe indisposition, and was obliged to suspend his ministerial labours. To supply his lack of service, Mr. Mortimer occupied his pulpit during the space of eighteen months; after which, his increasing infirmities were such as to prevent any public discharge of ministerial duties.

He seemed now to be maturing apace for "*the inheritance of the saints in light.*" His venerable head was white as the almond tree in full blossom. His countenance beamed with placid serenity. His conversation was exquisitely spiritual: the words of wisdom distilled from his lips, sweet as "*honey from the honeycomb.*" In short, he was so richly garnished with the graces of the Holy Spirit, that he seemed "*like a shock of corn fully ripe,*" waiting to be gathered into the heavenly garner.

In the month of September, 1833, his feet were summoned to tremble on the brink of the grave of a darling son, who had been the staff of his declining age, and whose exalted piety, and bright promise of pre-eminent usefulness, gilded the evening of his life, and shed a bright halo of hope around him. This son, a member of our own church, and whose memory, embalmed in the sweetest odors of sanctity, is cherished in the hearts of many, was suddenly called away, in the bloom of youth and midst of usefulness, to enjoy his reward. The mysterious dispensation gave another shock to the already enfeebled frame of the venerable father. But whilst he suffered as a man, he sustained his trial with the dignity of an angel. Not a word of complaint dropped from his lips. He bowed to revere the rectitude of the Divine decree, and he opened his mouth only to vindicate the procedure, and acknowledge the mercy of his God.

Oh! it was touching—unspeakably touching! It was a sermon, irresistibly convincing, of the truth and value of religion, which his conduct then preached. To see, as the big tear rolled down his placid cheek, how he would sweetly smile—and to hear how, in honied accents, he would dwell upon the goodness of God in granting him such a child, and in dealing so graciously with the dear departed.

After the lapse of a few months, his delicate frame seemed to gather a little strength; but the preparation for setting up a tomb-stone over his beloved Daniel, opened afresh the wound which had begun to close, and recalling his grief, for a fortnight previous to his dissolution depressed and enfeebled him yet more. Then all his anxieties were powerfully excited on behalf of another son, to whose sick-bed he was summoned, and whose dissolution he hourly anticipated. On Thursday the 6th of November, he returned at mid-day from having called to see this son, complained of great pain, and immediately retired to bed. His indisposition continuing, a medical attendant was called in on the ensuing day, who immediately communicated to Mrs. Mortimer his fears that the case might have a fatal termination.

On the departure of the physician, Mr. Mortimer requested his beloved wife to inform him of the physician's opinion; on learning which, he answered, "*The will of the Lord be done.*"

At this time, his pains, from the peculiar nature of the disease, were exquisitely torturing, yet did he not once murmur. He long strove to conceal the intensity of his anguish, till, unable longer to refrain, he exclaimed to his wife, "Oh! my dear, my pain is so great that I must groan; I cannot help it; I must groan." It having been requested by the medical practitioner that no persons whatever should visit him, for fear of excitement, his family alone were the witnesses of his suffering piety, till the afternoon of Monday the 10th instant; yet would he, in the midst of his pains, smile upon them, utter the kindest expressions of regard, and pray for them. On one occasion, when his daughters asked him for his blessing, he bestowed it upon them and his wife in the form of a touching and affectionate prayer.

Many were the testimonies he gave of unfeigned resignation and unshaken confidence in God during this period, which the excited feelings of his family will not allow them immediately to recall. Early on the Monday evening, being informed that mortification had commenced, the family intimated to the Rev. T. S. Brittan and wife, (of the Episcopal Church,) whose privilege it was to be honored with the intimacy of the departed, that he would like to see them. They were speedily by the side of his dying bed.

Grasping the hand of Mr. B., he smiled and said, "I am glad to see you, my friend: this is kind." Mr. B. felt too much emotion, at first, to speak to him; but, after a pause, said, "My dear sir, I am sorry to see you in this state; but I hope you find the presence of your Master with you?"—"I do," replied he: "my pains are severe; but the will of the Lord be done!"—and, as he spoke, he smiled with his wonted sweetness.

"Well, my dear friend, you are in the hands of a gracious God, who has promised, '*When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee; for I am the* Lord *thy* God, *the Holy One of Israel, thy Saviour.*'" "True, true!" answered he; "it is comfortable." "Yes," answered his friend; "and it is also another consolatory declaration he has made—'*He resteth in his love, and changeth not; he hateth putting away.*'" To this he smiled assent; and, as speaking appeared to distress him, the conversation was for a few minutes suspended.

After a short time Mr. B. offered up prayer; during which, Mr. Mortimer (who, at other times, was exceedingly restless) was perfectly still and composed: it was evident that he was deeply engaged in devotion. When prayer was ended, he looked affectionately on his wife, and said—"Is it come to this? Must we be separated?—Well, the will of the Lord be done! His will is my will."

In a few minutes after, he said—"I am surrounded by my friends. I would speak to them of the goodness of the Lord, and of the common salvation:—may they be partakers of it! I feel in perfect peace with all mankind. I hope I have no enemies; if I have, I forgive them: if I have offended any one, I hope to be forgiven."

He could not speak much at a time. The last-mentioned utterance gave him pain, and induced a fit of coughing and vomiting; after which, he lay still for a season, as far as the restlessness attendant on his state would allow him. His afflicted partner soon proposed that Mr. B. should again offer prayer, saying it calmed her mind as well as his. "Certainly, my dear," said he. Then, laying his hand on Mr. B.'s, at the same time looking at his wife, he inquired, "What would you wish to be the subject of his prayer?—What shall our friend particularly pray for?" She replied, "That God may grant you an easy dismission, if it be his will to remove you; and that he will support and continue his blessing to your wife and children."—"*Good, good!*" was his answer.

After prayer, which seemed to calm him, and allay his restlessness, he lay still for a time; then, turning to his eldest daughter, who was leaning on the opposite side of the bed, he said—"Our friend was overcome in prayer. I felt that his soul was engaged in it."

Presently his friend said—"It is a remarkable promise which the apostle quotes in the Hebrews—'I will never leave thee nor forsake thee.'—You remember its force in the original: it consists of such a repetition of negatives—'*I will not, I will not leave thee—never, never, never forsake thee.*'"—"Yes," he replied with a smile, "I know it. It is strong indeed."

Soon after, Mr. B. said—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out softly there."

"I feel it so," said he emphatically—"I feel it so now."

"Then you have the presence of the Saviour with you?"—"Yes," he replied, "he is with me."

Soon after, he again proposed prayer: he seemed to find the greatest pleasure in the exercise. Part of our Liturgical service, in the Visitation for the Sick, was then read, together with "the commendatory prayer for the sick person at the point of departure."

At the request of his daughters, he then left his blessing for both his sons and their families, one of whom, whose distant residence from New-York had at that time prevented his arrival.

At intervals his friend quoted to him portions or promises of Scripture, which seemed to afford him great consolation. On one occasion he repeated the passage, "*The blood of* Jesus Christ *cleanseth from all sin;*" he then replied with emphasis, "That is it!—that is it!"

"Then you feel you can only come now a poor guilty sinner to the blood of atonement?" "Nothing else," he replied: "I cast myself on his mercy."

Once afterward only his friend questioned him, "Is it peace?" He answered, "Peace within, and peace without. The very air is peace."

He became more restless, and exclaimed, "I long to lay aside these garments, and to go home, to be at rest."

He was now evidently sinking apace. His voice became weaker. His friend, who had long been sitting by his side watching, intimated to his family his belief that his eyesight was gone; when his daughter, approaching and taking his hand in hers, said, "Do you know me, my dear father?" He answered with energy and affection, "My dear daughter, but I do not see you." The same occurred with his wife and other daughter.

After this, about half an hour before his departure, the Rev. Mr. Van Vleck, the pastor of the Moravian Church, entered the room, and was affectionately greeted by him. After answering to several questions proposed by this gentleman to him, in which he gave assurance of his peaceful state, both toward God and all mankind, and of his firm belief in those truths which he had preached to others, Mr. Van Vleck earnestly commended him and his family in prayer to the Divine mercy. He then repeated to the dying saint several portions of Scripture—several suitable verses from the Moravian Hymn-book. At length he quoted the words of our Lord to Martha—"I am the resurrection and the life. He that believeth in me, *though he were dead, yet shall he live; and whoso liveth and believeth in me shall never die.*" Here he stopped; when earnestly, though his speech was becoming muffled, the dying saint continued the words, in token of his self-application, "*Believest thou this?*"

His articulation becoming more indistinct, Mr. Van Vleck, laying his hands on the head of the departing, pronounced the customary benediction of the Moravian Church in such cases—"*The* Lord *bless thee,*" &c.

His restlessness was now so great, that he could not remain easy for a moment; when, to prevent his head falling from the pillow, Mr. B. supported both with his arm. Suddenly the mortal struggle became more violent. His posture became settled: his hands, no longer clasped, as they had frequently been, in the attitude of prayer, were laid quietly by his side, as if awaiting the signal. It was evident now that the commissioned messenger had arrived to conduct the struggling spirit home. "*The silver cord*" was being "*loosed,*" and "*the wheel at the cistern broken:*" a few short gasps only were drawn, and the happy spirit eliminated the boundaries of mortality, and was at rest for ever.

The sensations of the spectators cannot easily be described. There was a deep and powerful awe pervading every bosom, commingled with holy delight: each seemed as if standing at the gate of heaven, in solemn stillness, congratulating the happy spirit on having cast away its chains, and burst from thraldom into liberty and life; till the silence was broken by Mrs. B. exclaiming, "*Let me die the death of the righteous, and let my last end be like his.*"

To depict rightly the character of the departed saint, would require a pencil dipped in more glowing hues than his who writes this memoir. It is not easy to paint the blossom of the pea dripping with the dew of morning, nor is it easy to delineate the mild and amiable excellences of one who, as a husband, a father, a pastor, a friend, and indeed in every relation, seemed almost to be charity itself embodied, with as few imperfections as could debase mortality. His life was a comment on his favorite motto—"*Owe no man any thing, but to love one another.*"

"As sinks the day-star on the ocean bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new spangled ore,
* * * * * * *
Flames to the forehead of the morning sky;—
So *Mortimer* sunk low,—but mounted high,
Through the dear might of Him that walks the waves.
Where other groves and other streams along,
With nectar pure his hoary locks he laves,
And hears the unexpressive nuptial song,
In the blest kingdoms meek of joy and love;
There entertain him all the saints above,
In solemn troops and sweet societies,
That sing, and singing in their glory, move,
And wipe the tears for ever from his eyes."

MISSIONS.

JOURNAL OF THE REV. MR. WOLFF.

(Continued from p. 764.)

Conversation with two Fakeers.

Two Fakeers came to beg charity. One was naked, and the other had dust on his face.

Myself, to the first. What is your occupation?

Fakeer. The service of God.

Myself. How do you serve God?

Fakeer. By walking and dancing about like a fool, the whole day and the whole night; and saying this, he began to dance about, exclaiming continually, "Oh God! nothing but there, Oh God! nothing but there."

Myself, to the second. Why have you dust on your face?

Fakeer. I am a moored of Iman Jaafer Sadek, buried at Meilineh. Man is of dust, and therefore he must have dust on his face.

I proclaimed to them Jesus Christ, the man of sorrows—the man who died upon Calvary, and showed them the unreasonableness of their present pursuits. The one washed the dust off his face with spittle, and the other ceased to dance, and exclaimed,—"We have been convinced."

It is striking, that in Persia, as well as in Hindoostan, the Fakeers and Dervishes look with contempt upon every written word of God, and every outward ceremony of religion; and believe themselves to have attained such a degree of perfection, that all those things necessary for the generality of people, are not necessary for them. And I think it is a strong proof that all men descended from one common father, Adam, that the human mind and human thoughts are the same in England, as among the Fakeers and learned men in Persia; though in different forms and shapes; though in the one more refined and more clear than the other. The system of Jacob Boehme of Swedenberg, of Leibnitz, Emanuel Kant, Schelling, and Fichtes, may be traced and surely discovered in Persia, and among the Fakeers, and the Himalaya mountains. Also, the law of celibacy, and in a great degree the spirit of Popery, is found among the Lamas at Ladak; and many a Catherine of Siena, and many a nun like Theresa of Cordova, may be found in the female convents of the Tshomo, or Ane (nuns) of Ladak and Lassa.

Thus it is with the relationship of human errors; and thus is it with the light of truth. The Spirit of God, I am convinced, now guides a Mohammed Shah Nakshbande in the city of Cashmeer, and a Joseph of Talkhtoin in the desert of Mouer, in the same way as it did Cornelius and Job of old. For though the truth is incontrovertible, that there is only one name given by which men can be saved,—the name of Jesus Christ, God, blessed for ever,—I am convinced that he brings many to himself in a way that we know not; concerning which Augustine says beautifully,

Multæ oves foris, multi lupi intus.
"Many sheep without, many wolves within."

And Thomas Aquinas boldly says, that God sends to many a man in the wilderness an angel from heaven to enlighten him. Thou silent sufferer, Job! though not a son of Abraham, thou knewest that thy Redeemer lived, and that thou wast to see him in the flesh. And then! spirit of Pius VIIth, of the house of Chiaramonte, the Lord has proved in thee, that of a mitred Pontiff, sitting upon the chair of Antichrist, he may make one of his children. He has proved through thee, that he can snatch away from eternal perdition, one whose office it is to be the "man of sin," and the very "son of perdition." Venerable old man! How often was I edified and inflamed by thy unaffected and heart-penetrating devotion; when, with sublime dignity thou sentest down from the dome of Maria Maggiore, thy graceful benediction upon a kneeling populace; and when, trembling with age, supported by purple cardinals, thou kneeledst down at the sepulchre of Peter, to perform thy silent devotion, amid the sound of trumpets, and the loud swell of the organs, to the glad hymn of Gloria in excelsis Deo. What a beautiful day shall that be, when Pius VIIth and Luther, and Count Stolberg and Huss, Ganganelli and Melancthon, Francis Xavier and Henry Martin—leading each the flock which they have fed with the bread of life, and shining like the brightness of the firmament, shall embrace each other, before Jesus, the Lord and Saviour of all; sit down at his table, and enter into his eternal rest. Thou, O Lord Jesus, alone readest the heart! Thou only, softenest it with the dew of holiness. Thou, Shepherd of the Israelite and of the Gentile, alone knowest thine own sheep! Shed light upon the paths of all these who wander in darkness, and gather quickly all nations into thy fold.

DEDICATION OF THE CATHEDRAL OF ST. LOUIS.

We leave the reader to his own reflections in perusing the following description. The thunder of artillery and the parade of the military are novel accompaniments to religious celebrations in *this* country.

The Cathedral is 134 feet long by 84 wide. There are 8 rows of pews, 25 in each row, calculated to contain at least 800 persons. There are two magnificent colonnades at opposite sides in the body of the church, consisting of five massive pillars each; the pillars are of brick, elegantly marbled, and are each four feet in diameter.

At each side of the sanctuary, over the altar, are two small galleries, or tribunes; one contains the organ, and is intended for the choir alone; the other is for the Sisters of Charity and the orphans under their care.

The altar is of stone. It is only temporary, and will soon be superseded by a superb marble altar, which is hourly expected from Italy. The sanctuary is elevated and capacious, approached from the centre aisle of the church by five high steps, and affording ample space for a numerous clergy to perform with ease and dignity the splendid ceremonies of the Roman Ritual. No prelate of our hierarchy understands these better, observes them more religiously, or goes through them with more majesty and grace than the pious and learned Bishop of St. Louis.

At an early hour, 7 A. M., on the day of consecration, four Bishops, twenty-eight Priests,—twelve of whom were from twelve different nations,—and a considerable number of young aspirants to the holy ministry, making the entire ecclesiastical corps amount to fifty or sixty, were habited in their appropriate dresses, in a beautiful subterranean chapel, in the basement story of the Cathedral. As soon as the procession was organized, the pealing of three large and clear-sounding bells,* the thunder of two pieces of artillery, and the music of a band, which with the most kind and honorable feeling volunteered its aid to give increased solemnity and effect to the sacred ceremonial, raised, we believe, all hearts, as well as our own, to the Great and Almighty Being, to whom belong honor and power, and glory and divinity, and benediction, for every creature, for ever and for ever.

When the holy relics were moved toward their new habitation, where they shall enjoy anticipated resurrection,—the presence of their God in his holy tabernacle, the guns fired a second salute. We felt as if the soul of Saint Louis, Christian, Lawgiver and Hero, was in the sound, and that he again led on his victorious armies in the service of the God of Hosts, for the defence of his religion, his sepulchre, and his people.

After the consecration, the ceremonies of which were explained in French and English, from an eminence before the church, by the Rev. Messrs. De Theux and Pettil, of the Society of Jesus, Pontificial High Mass was sung by the Bishop of St. Louis. More than once did his mellow, religious and paternal voice betray, in spite of him, the feeling of adoration, of gratitude, of love to God and zeal for the salvation of the souls of his people, with which his heart was overpowered. Never shall we forget the impression made upon us by the fervent manner in which the prayer was chanted—"O God, who dost invisibly rule over all, and visibly showest forth the signs of thy power, for the salvation of mankind, mayest thou honor this Temple, by making it the dwelling-place of thy power, and grant that all who come hither to pray, may obtain all blessings, and through thy mercy be delivered from all tribulations wherewith they are oppressed, through our Lord and Saviour Jesus Christ." The Rev. Mr. De Theux, Superior of the Jesuits in the Province of Missouri, was assistant Priest to the Bishop; the Rev. Mr. Handevelde, Deacon, and the Rev. Mr. Doisel, Sub-Deacon of the Mass, and the Rev. Mr. Collini, and another clergyman, Deacon and Sub-Deacon of honor, and the Very Rev. Ph. Borgna, Master of Ceremonies.

The dedication Sermon was preached by the Bishop of Cincinnati, from the second book of Paral. 7th chap. 11, 12, and 16th verse. During the Divine Sacrifice, two of the military stood with drawn swords, one at each side of the altar: they belonged to a guard of honor formed expressly for the occasion. Besides whom, there were detachments from the four militia companies of the city, the Marions, the Greys, the Riflemen, and the Cannoniers, from Jefferson Barracks, stationed at convenient distances around the church and in it, for the maintenance of order. Too much praise cannot be given them for their voluntary and efficient services, nor should we omit to notice that many of their number were Presbyterians, or at least not members of the Catholic religion. They were commanded by Mr. Gabriel Paull, Marshal of the day. When the solemn moment of the consecration approached, and the Son of the Living God was going to descend for the first time, into the new residence of his glory on earth, the drums beat the reveille, three of the star-spangled banners were lowered over the balustrade of the sanctuary, the artillery gave a deafening discharge, the bells were again rung, and tears flowed from nearly every eye. The moment was truly sublime. The feeling indescribable. Nothing similar had been before seen in the United States, nor, perhaps, every circumstance duly considered, in Europe. Well and eloquently did the Rev. Mr. Abell, Pastor of Louisville, observe, in the evening discourse, alluding to his own and the impressions of the clergy and laity who were witnesses to the scene: "Fellow Christians and fellow citizens! I have seen the flag of my country proudly floating at the mast-head of our richly-freighted merchantmen; I have seen i, fluttering in the breeze at the head of our armiest as it were beckoning them on to glory; I have seen it expanding its bright folds on both sides of the Atlantic, an object of enthusiastic admiration to Columbia's sons, and a beacon of hope to the oppressed of all nations; but never, never did my heart exult as when I this day beheld it, for the first time, bow before its God! Breathing from infancy the air which our artillery had purified from the infectious spirit of bigotry and persecution, it would be the pride of my soul as an American and a Kentuckian, to take the brave men by the hand, by whom these cannons were served, and in the name of the venerable man who has raised this splendid monument to religion and the arts, express to you my gratitude. But for those cannon, there would be no home for the free, no asylum for the persecuted; and we ourselves, instead of the liberty of conscience we enjoy, and without which life would not be worth having, would be compelled to bow our heads in homage to a religion established by a Parliament and not by a God." When the officers visited the Bishop, next day, they were addressed in answer to their kind and grateful salutations, by each of the prelates, and by the Rev. Mr. Abell, who was, if possible, still more eloquent in the expression of his patriotic and religious feelings.

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* They were cast near Constance, in Normandy, and weigh, the first, 2666 lbs., the second, 1600, and the third, 1400. The inscription bears the title of their dedication—"To God in honor of St. Louis," the year in which they were ordered by the Rt. Rev. Joseph Rosali; and the first verse of the 94th Psalm: "Come let us praise the Lord with joy: Let us joyfully sing to God our Saviour. Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms." The text is in Latin and English. These bells are to be hung over one another in the tower.

THE RELIGIOUS SOUVENIR
For 1835,
With beautiful engravings, and an obituary notice of Rev. Dr. Bedell, just received and for sale at the office of the General Protestant Episcopal Sunday School Union.

B. Curtis Brown, Print.